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HO, EDWARD HAN TSUNG

A STUDY OF THE IMPLICATIONS OF THE PIAGETIAN
THEORY OF MORAL DEVELOPMENT FOR SEVENTH-DAY
ADVENTIST SCHOOLS: BASED ON A COMPARISON OF
SELECTED SCHOOLS IN HONG KONG, MICHIGAN AND
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A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

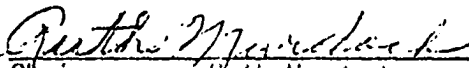
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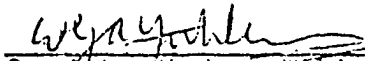
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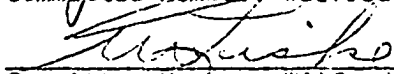
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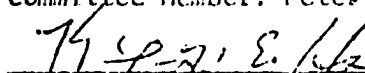

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ABSTRACT

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

Title: A STUDY OF THE IMPLICATIONS OF THE PIAGETIAN THEORY OF MORAL DEVELOPMENT FOR SEVENTH-DAY ADVENTIST SCHOOLS: BASED ON A COMPARISON OF SELECTED SCHOOLS IN HONG KONG, MICHIGAN, AND INDIANA

Name of researcher: Edward Han Tsung Ho

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Date completed: August 1978

Problem

The Seventh-day Adventist Church is losing a great number of youth. The unfavorable attitudes on the part of many youth toward God's commandments are thought to have been partially responsible for this apostasy phenomenon.

Method

This study was designed to find out whether the Piagetian theory of moral judgment development can give some insight into this problem and its solution. Two Piagetian paired-stories sets were used to test children's moral judgment. Chi Square tests were

employed to analyze data. The following hypotheses were tested:

1. There will be no differences between the various age levels in the way American or Hong Kong subjects respond to stories containing moral themes.

2. There will be no difference between the Seventh-day Adventist and the non-Seventh-day Adventist subjects in America or in Hong Kong in the way they respond to stories containing moral themes.

3. There will be no difference between American Seventh-day Adventist and Hong Kong Seventh-day Adventist subjects in the way they respond to the stories containing moral themes.

4. There will be no difference between American public school and Hong Kong public school subjects in the way they respond to stories containing moral themes.

5. There will be no difference between total Hong Kong response and total American response.

Results

The comparison of a selected sample of American and Hong Kong children's response to Piagetian-type stories indicated that his theory of moral judgment development is applicable in the United States of America and overseas. From the sample tested it was found that moral judgment development is sequential, age related, and cognitively geared. American and Hong Kong subjects, both Seventh-day Adventist and non-Seventh-day Adventist, made similar responses to stories containing moral themes. The only exception was found among

Seventh-day Adventist subjects of the five-to-nine age group in both populations who showed greater moral maturity compared to their public school counterparts.

Conclusion

Data from the sample studied lead to the conclusion that the universality of the applicability of Piagetian theory on moral judgment development can contribute to Seventh-day Adventist moral education practices. The developmental approach should help to make Seventh-day Adventist moral education programs more efficient and effective.

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CHAPTER I

INTRODUCTION

The future of any organization, be it a nation or a church, depends on its youth. This fact has been recognized for thousands of years by leaders of societies and organizations. At the present time many churches in America, as well as in other countries, are faced with a tragic loss of their greatest resource--the youth growing up in the homes of church members.

Gray (1960, p. 17) laments that seven out of ten young Protestant Episcopalians confirmed in the church leave it between the ages of seventeen and twenty-five. They leave because they feel there is no place in the church for them except at the Sunday morning worship service. Protestant author Braun (1971, p. 129) states that the Anglican Church and the Presbyterian Church of South India and the Christian Church of Japan are facing a problem of "cooling" of initial ardor which leads eventually to apostasy. Feige (1977, p. 50) reports that youth between the ages of eighteen and twenty-two made up 50 percent of the apostasies of the Lutheran Church of West Berlin. The editor of Origins (1976, November) observes that the seriousness of youth drop-out in the Roman Catholic Church is reflected in the action taken by the United States Catholic Conference Department of Education and the United States Catholic Conference Advisory Board

for Youth Activities to spend fifteen months in preparing strategies for a total youth ministry. The report by the Gallup Opinion Index (1975, p. 52) describes the loss of interest in religion among Roman Catholic young people in the past decade. Catholic members under thirty are considerably less likely to attend church in any given week than those who are thirty or older. It further states that the national decline in religious participation was largely a Catholic phenomenon. Holland (1960, p. 17) points out that Protestant and Roman Catholic leaders are deeply concerned over the failure of the church to hold the youth that grow up in the church. They turn away from the church at the critical time in life--at marriage, when they begin a business or professional career, when they are choosing new friends.

The Seventh-day Adventist Church is no exception. Hancock (1977), world youth leader for the Seventh-day Adventist Church, states that the Church baptizes 75 percent of all children and youth who have attended church school or in some way have had connection with the church. This includes youth whose parents are Seventh-day Adventists and those who have attended Sabbath School. Of this 75 percent which are baptized, one third later leave the church. And since 25 percent were not baptized, this means the church is losing 50 percent of her youth.

Among the youth who grow up in the Seventh-day Adventist Church but who reject the faith of their parents upon reaching the adolescent years are two groups. The first are those who make this rejection in a very overt manner. Their loud protests and open hostility leave no doubt as to where they stand in the matter of

religion. They may appear actually to enjoy flaunting their violation of the way of life which seems to have such high value to their elders. The second group includes youth who may not be open at all about these feelings. They, for a period of time, may go through all the motions of being conforming, good church members, and onlookers might not suspect the feeling of rebellion, frustration, or boredom that lie within. But, inspite of this, they will eventually leave the church as did the first group.

All who are concerned over the future of the church and the salvation of her youth naturally question the causes for this youth drain. If the causes can be found, then steps can be taken to remedy this loss.

What ail of these youth share in common is an alienation from religion, a sense of estrangement (Dudley, 1977). Religion may serve some purpose for their elders or even certain of their peers, but it has nothing for them. They do not see its values as relevant to their present concerns. Religion seems to be something which takes most of the joy out of present living and adds a burden of guilt to the contemplation of the future. The more fundamental a church and the greater the number of the standards which constitute its religious life-style, the more likely it is that its youth will rebel. Adventism is a very fundamental faith which impinges noticeably on the daily behavior of its members, thereby providing more opportunity for friction with those who are truly committed to its tenets.

Dudley (1977, p. 52) shows in his research that 52 percent of Seventh-day Adventist youth are unhappy or alienated from some aspect

of the total life-style taught and espoused by Seventh-day Adventists. He suggests that this condition results from their misunderstanding of God's will. Among the five items which elicited the most alienation is the restriction on the life-style. The concept of religion as legalism rather than relationship is positively correlated with alienation. Students who see religion as a system of rules and regulations are more likely to be alienated than those who understand religion as consisting of a personal relationship with God.

Any law may have the appearance of restricting a person's freedom, and God's law is no exception. Some youth feel that restriction is the only function of the Decalogue. They do not realize that these commandments are laws of liberty, given to man so that he may have true freedom. White (1903, p. 76) states that the law of God is given to men as a hedge, a shield, and that whoever accepts its principles is preserved from evil. The law of God is the preserver of true freedom and liberty. It points out and prohibits those things that degrade and enslave, and thus to the obedient it affords protection from the power of evil (p. 291).

The traditional and the conventional approaches to character education adopted by most Christian denominations, including the Seventh-day Adventist Church, have been (1) inculcation or indoctrination--lecturing, instructing, instilling, admonishing; (2) behavior modification--punishing and rewarding, and (3) modelling--providing good examples. These methodologies have been employed almost to the exclusion and at the expense of developmental strategies. Without disparaging the rightful and important place of methodologies already

in use in moral education, it must be recognized that, by themselves, these methods have produced, at best, conformers. This conformer-production phenomenon has been widely recognized by concerned youth leaders, educators and parents as unfortunate but nevertheless predominant in Seventh-day Adventist moral education. Unfortunately, these methods have often generated alienation frequently leading to apostasy (Dudley, 1977, pp. 1-2).

Statement of the Problem

The Seventh-day Adventist Church is facing a grave problem of losing a great proportion of her youth. The reality of the experiences of young people who leave the church is deeply felt by those who are engaged in working with young people. The "youth drain" continues today. What can the church do to stop this drain?

There are theories and hunches as to why young people leave the church, but, at the present time, little research evidence is available. This study is based on the premise that it is necessary to go behind the external facts and to probe into the attitudes and attitude changes common during the developmental process in order to understand how moral education can be improved or made more effective.

Moral judgment development and character development are extremely complex and intricate processes. They consist of many complicated elements, such as the intrapersonal forces that produce conduct, the central role of the home in character development, the vital role of the child in shaping his environment, the positive nature of strong character and the significant role of motivation in determining moral conduct. While it is recognized that there is no

simple answer to the problem, yet, if it can be established that moral development follows a definite sequence and is related to cognitive development, this may provide a clue as to how children and young people should receive moral education. Could it be that one thing which the church can do to remedy this problem would be to incorporate the cognitive-developmental type of moral education in all of its programs? This would include home moral training, school Bible teaching, Sabbath School work, Youth Department activities and youth counseling programs.

The concept of cognitive-developmental moral education is derived from the research of Jean Piaget, a Swiss psychologist who devoted his lifetime to the study of cognitive and moral development of children. He is best known for his unique contributions in the area of cognitive development of the child. What has not been widely publicized is his equally great contributions in the field of moral development of children. Piaget wrote on this topic as early as 1932, in a book entitled The Moral Judgment of the Child. His theory is built on the hypothesis that every individual's concept of, and his attitude toward, any law undergoes several phases of change in his development from childhood to adulthood.

Generally speaking, progression from one stage to the next represents change in the shape, pattern, form, or organization of responses rather than just the frequency or intensity of responses. There is a qualitative change in the thinking, reasoning or behaving ability at different ages or stages.

Significance of the Problem

No organization can ignore a loss of such magnitude from its youth force. The Christian churches of the world should not, and certainly cannot afford to pass by this problem lightly for two reasons: (1) they cannot sustain such loss in terms of work force and man power and, (2) much more importantly, they cannot tolerate so great a loss in terms of eternal consequences and the salvation of youth. White (1898, p. 812) stated that the first work Christ entrusted to Peter on restoring him to the ministry was to feed the lambs, and He called him to minister to those who were young.

The Seventh-day Adventist Church believes that the life on earth is designed for making preparation for the life to come. People are granted a few short years in this world to develop characters that will prepare them for living in the earth made new. Man's eternal destiny depends upon the preparation made here. The church further believes that preparation can be made only through the grace of God obtained by a personal relationship with Him. The majority of the youth who cut their visible ties with the organized church sever also their invisible ties with Christ. Therefore, youth who break their connection with Christ make a total failure of the only purpose of life. Nothing else they might gain will really matter. White (1903) sets this out emphatically:

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,--this was to be the work of redemption. This is the object of education, the great object of life (pp. 15, 16).

If those charged with responsibility for guiding youth in their moral development believe the foregoing, they must consider an understanding of moral development principles of paramount importance. Action is needed here, but right action can come only from correct understanding of the fundamental principles of moral development. This is the first significance of the problem.

Secondly, this study is important because there is not much information available in this area. Hancock (1977) states that research on this problem is greatly needed.

Thirdly, the significance of this problem is heightened by findings of researchers in adolescent psychology. Contrary to the common belief that youth apostasy is the natural result of young people going through the usual stage of irreligion and irreverence, research findings of well-known psychologists dispel this misconception. Ausbel (1954, p. 268) believes that, just as adolescence brings no great upheaval in moral structure, it effects no revolution in religious belief or activity. He thinks that, contrary to widespread opinion, there is no rampant repudiation of religion during adolescence. Elkind and Elkind (1963, p. 260) state that personal religion, the individual apprehension of the Divine, apparently remains an important force in the adolescent's life during the very period in which institutional religion is losing its hold on his interest and participation. Hurlock (1967, p. 333) feels that, while it is frequently asserted that youth today are irreligious, there is no reason to believe that young people are less interested in religion now than they formerly were. Educational Communication Incorporated (1978) conducted a

nationwide poll interviewing two thousand four hundred leading high school seniors and juniors who are among the three hundred and seventeen thousand high achievers featured in the 1976-1977 edition of *Who's Who Among American High School Students*. This poll discovered that the nation's top teenagers continue to have high regard for religion and traditional values and are turning more "to the right." Bernard (1978, p. 371) states that changes in religious beliefs and practices during adolescence are slight.

Why is it then that young people's religiosity appears to be either stable or even on a slight increase on the one hand, while the churches are facing the reality of youth drain on the other hand?

Fourthly, this study is significant because it focuses on the basic principles of moral development. Parents, educators, and youth counselors need to know the whys of youth apostasy and the hows of remediation.

Lastly, the youth of the Seventh-day Adventist Church form a significant segment of this denomination. They are going through a special stage of development with its many problems and perplexities. The Church, through its educational and pastoral programs, is endeavoring to provide developmentally and psychologically correct and effective help for its young members. Information secured from this study will, it is believed, enable Seventh-day Adventist parents, pastors, educators, guidance persons, and others to utilize a methodology in their efforts, programs, and activities that will meet the various developmental needs of the thousands of youth within their ranks.

Since the Seventh-day Adventist Church is a worldwide church, it seemed appropriate to compare Piagetian responses of an American sample with an overseas group of youth. Hong Kong was chosen because this area is the home of the author.

Purpose of the Study

The purpose of this study is to ascertain the validity of the Piagetian theory of moral judgment development in children, and its applicability to the Seventh-day Adventist populations, both in America and overseas. There are four specific objectives in this study:

1. To discover whether a replicated study of Piagetian experimental stories would yield results similar to Piaget's recorded findings in his book, Moral Judgment of the Child, among the American and Hong Kong children: (a) Seventh-day Adventist children, (b) public school children.
2. To compare American Seventh-day Adventist student response with Hong Kong Seventh-day Adventist student response.
3. To compare American public school student response with Hong Kong public school student response.
4. To compare total American response with total Hong Kong response.
5. To compare responses of Seventh-day Adventist children with those of public school children, in both countries.

Theoretical Bases of the Study

Moral education can be painful to both adults and children.

Assured that the child's hearing is good, the adult may be bewildered by the slowness of the child to assimilate moral principles and rules of right and wrong. He is also perplexed about the means of ensuring consistent application of those principles. This raises the question, Why has moral education often been ineffective?

For centuries, Europeans and Americans have been equating moral education with the teaching of rules and the development of character, which is expected to manifest itself in behavior that exemplifies the traditionally revered virtues of honesty, self-control, courage, friendliness and respect. The goal of most programs has been to instill these virtues so that they become internal principles guiding behavior and decision making. The means of accomplishing this is basically to confront the child repeatedly with examples of adult and older children who exhibit specific virtues by lecturing about these virtues, and by rewarding and punishing their practice or omission.

It was Hartshorne and May (1928) whose long studies on stealing, cheating, and lying raised serious questions about such moral education methodology in the homes, schools, clubs, and church groups. Their conclusions were that: (1) there is no correlation between character training and actual behavior; (2) moral behavior is not consistent in the same person from one situation to another; (3) there is no necessary relationship between what people say about morality and the way they act; and (4) cheating is normally distributed around a level of moderated cheating--that is, normally, everyone cheats a little.

These findings are considered by many to indicate that conventional forms of character or moral education are not effectively

producing behavior that conforms to the principles being taught by the modelling, lecturing, rewarding, and punishing methodologies.

Are there other principles, different methodologies, that would be more effective in moral education?

Jean Piaget, long-time codirector of the Institute of Educational Science and professor of experimental psychology at the University of Geneva, states that there might well be. One such is through the study of the process of growth in a child's moral judgment. Piaget's findings form the following theoretical bases of this study. They are:

1. Moral development goes through developmental stages, similar to cognitive or physical stages in a child's developmental processes. Therefore, a young child who at one time judges the seriousness of an action solely on the basis of the size of the material consequences, will at a later time judge not on the basis of the size of the consequences, but on the basis of the intention of the one performing the action.

2. Moral development is cognitively related. As a child's cognitive development goes through the normal stages--sensorimotor, preoperational, concrete operation and formal operation--his moral development undergoes reorganizations also called stages. Therefore, moral development and cognitive development are interrelated.

3. Cognitive development is not only related to, but is also indispensable for moral development. Abstract reasoning ability is essential to entertain alternatives in moral reasoning and to order priorities in values. One reason why children under twelve cannot be

expected to attain higher stages of moral development is because these stages require more sophisticated cognitive abilities than young children possess, primarily the ability to reason abstractly.

4. To a great degree, moral development depends on the child's intelligence. This is not a repetition of the preceding paragraph. Within the same stage in the developmental process, the child who has higher intelligence develops morality better and faster.

5. All morality consists of a system of rules, and the essence of all morality is to be found in the respect which the individual acquires for these rules. The youngest children are at a state of heteronomy--that is, their rules are external laws which are sacred because they have been laid down by adults. To them, the rules against damaging property, lying, or stealing are seen as arbitrary rules, like "laws of the gods" which one must not transgress. But the older children see the rules about property, lying, and stealing as procedures established for the smooth functioning of the group or community.

As early as the beginning of this century these principles of moral development were enunciated by E. G. White. White (1972, p. 131) stated that there is a time to train children and a time to educate youth.

Limitations

1. Piaget develops his theory around the school-age child, the youngest being five or six years of age. Because of the relative immaturity in cognitive development of the youngest children, the extent of their memory is limited. Furthermore, Piaget conducted most of his ex-

periments and research not for the scientific world as such, but mainly for his own interest. This being the case, he used what he called the "clinical method" which his critics called the "unscientific method." With the clinical method, the questions asked are not standardized, and they vary from subject to subject. This could result in variations of self-perception of subjects according to the wording of questions, and hence limits the generalizability of findings.

2. A second limitation is found in the size of the sample used in this study. Because it was a comparison between Seventh-day Adventist school children and public school children, the entire population of the selected Seventh-day Adventist schools was used, and a comparable number of public subjects in Hong Kong was selected.

3. Since the comparison is made between selected schools in Hong Kong and in America, generalizations cannot be claimed to apply to all Seventh-day Adventist education.

Delimitation

Morality and moral judgment are based on a relationship to a code of laws, or to some accepted standards of behavior. For the Seventh-day Adventist church, the Decalogue is the eternal, immutable criterion of Christian conduct. This study will be delimited to the eighth commandment which states "Thou shalt not steal" and the ninth commandment which states "Thou shalt not bear false witness against thy neighbor," for the following reasons:

1. It is not practical to include all ten commandments because of the enormous amount of work in the context of this project.

2. It is more feasible to test the subjects on only these two commandments because: (a) the children of ages five, six, and seven are not able to comprehend or conceptualize the contents of most of the remaining eight commandments. This is caused by their inability to engage in abstract thinking; (b) the eighth and ninth commandments are the most relevant as far as their experiences are concerned, because they are constantly being tempted on these two precepts.

Basic Assumptions

In this research project, it is assumed that:

1. Apostasy on the part of youth in the Seventh-day Adventist Church is at least partly due to their incorrect attitudes toward rules, laws, and regulations made by God and the Church.
2. Youth's responses to moral dilemmas of the Piagetian type indicate their present stage of moral development.
3. Student responses to the instruction used are sufficiently genuine for the purpose of this study.
4. The translation of Piaget's stories into Chinese does not affect the validity of the responses.
5. While the Piagetian and Kohlbergian type of cognitive-developmental approach is only one of several effective strategies in moral education, it is a vital one.

Hypotheses to be Tested

The following hypotheses were studied:

1. There will be a significant difference between the various age levels in the way American and Hong Kong subjects respond to stories containing moral themes.

2. There will be a significant difference between the Seventh-day Adventist and the non-Seventh-day Adventist subjects in America and in Hong Kong in the way they respond to stories containing moral themes.

3. There will be a significant difference between American Seventh-day Adventist and Hong Kong Seventh-day Adventist subjects in the way they respond to the stories containing moral themes.

4. There will be a significant difference between American public school and Hong Kong public school subjects in the way they respond to stories containing moral themes.

5. There will be a significant difference between total Hong Kong response and total American response.

Definition of Terms

Moral realism. Tendency which the child has to regard duty and the value attaching to it as self-subsistent and independent of the mind.

Moral authority. This is also called Durkheim's doctrine of moral authority. Moral authority means that all morality is imposed by the group upon the individual and by the adult upon the child.

Heteronomy stage. This is a stage in the child's (ages five to nine) moral development when rules are absolute for all situations.

Equality stage. This is the stage of the child's (ages ten to eleven) moral development when rules are considered as necessary for mutual cooperation.

Equity stage. This is the stage in the child's (ages twelve upwards) moral development when situational determinants and extenuating

circumstances are considered and allowances are made for individual motives and intentions.

Morality of Constraint. A blind, unquestioning following of rules imposed by someone in authority. Wrongdoing is viewed objectively, the letter of the law is followed rather than the spirit of the law. The child is incapable of seeing morality as relevant acts either in terms of inner motives or in terms of social interpersonal meanings of the act itself.

Morality of Cooperation. The following of rules because of a conscious knowledge of the need for cooperation and the reasons behind the rules.

Objective Responsibility. Refers to the literal evaluation of an act in strict conformity to a rule rather than by the intention of the actor, the ignoring of intentions, and thinking only of the actual result of the action.

Subjective Responsibility. Implies the consideration of the intention of the actor, the act-motives, in making evaluation of an action. Intentions count for more than the material deed.

Conservation. The ability to take into consideration more than one dimension of a given fact.

Organization of the Study

Chapter 1 is an introduction to the problem and its background, including:

1. Introduction
2. Statement of the problem
3. Significance of the problem

4. Purpose of the study
5. Theoretical bases of the study
6. Limitations
7. Delimitation
8. Basic assumptions
9. Hypotheses
10. Definition of terms
11. Organization of the study

Chapter 2 discusses Piaget's theory and its ramifications in the area of moral education.

Chapter 3 is devoted to the review of literature relating to moral development theories in criticism and support of Piaget's theory of moral judgment development.

Chapter 4 contains a description of the design of the study and procedures. It describes:

1. Population and sample
2. Measuring instruments
3. Administrative procedure
4. Statistical design
5. Methods of analysis

Chapter 5 presents and analyses the data provided by the research.

Chapter 6 deals with summaries and conclusions in these areas:

1. Analysis and interpretations of research findings
2. Conclusions drawn from the above analyses

3. Recommendations for moral education and its teaching methods for the home, school, and church groups.

CHAPTER II

PIAGET'S THEORY

Introduction

Jean Piaget's name appears in countless publications and his ideas are discussed, experimented with, and applied in many diversely different disciplines--physics, chemistry, psychology, psychiatry, genetic epistemology, philosophy, education and others. Inhelder (1969, p. 7) feels that Piaget, who has never passed a psychology examination, seems to be the child psychologist in the eyes of the American public today. Since the 1950s, when his work began to be recognized in America, his name has become increasingly prominent among psychologists, educators, and those interested in moral education and cognitive learning. From 1920 to the present time, Piaget and his collaborators have produced much worthwhile research and many theories. The sheer volume of Piaget's output is staggering. He has produced more than thirty full-length books and more than one hundred articles in the field of cognitive and moral development.

In order to appreciate the uniqueness of the Piagetian theory of moral judgment development, and to understand the cause of its prominence among many moral educational approaches today, it is necessary to present an overview of the history of moral education in recent decades.

The decade of the 1920s was important for placing emphasis on moral development and moral education, which were known as "character education." Chapman (1974, pp. 16-26), in an analysis of theories of character, found that there were 169 different theories that emerged from 1920 to 1930. Most authors agree that, prior to 1935, the most ambitious empirical research in the field of moral development was the Hartshorne-and-May longitudinal study. Using twenty-two tests to measure the moral conduct of 8150 students in public schools and 2715 students in private schools, they found:

1. No one is honest or dishonest all of the time, but deceitfulness is determined in part by the nature of the situation and the person's relation to it. Therefore honesty is not a unified trait but rather a response to a specific situation.
2. Honesty is positively correlated with intelligence, emotional stability, school achievement and socioeconomic status.
3. There were no differences in the honesty of Catholics, Protestants, and Jews. And those who attended Sunday School on a regular basis cheated as frequently as those who attended only occasionally or never.
4. Current methods of teaching honest behavior such as teacher urging honest behavior or discussion of standards and ideals of honesty have no relation to the control of conduct. However, when the relationship between the teacher and student is one of cordial goodwill and cooperation, less cheating will occur.

The findings of Hartshorne and May's "Character Education Inquiry" in the 1930s appear to have discouraged researchers in the

area of moral development. This discouragement, coupled with the outbreak of World War II, led to a decline in character research which lasted until the early fifties.

In the 1940s emphasis was on "life adjustment." During this decade, the pendulum swung away from "intellectual goals" advocated by the formalists towards an emphasis on "emotional life" detached from both intellectual and moral concerns (Beck, Crittenden, and Sullivan, 1971, p. 5). However, a study planned before World War II was carried out by Peck and Havighurst during the years immediately following the war and was published in 1960. In the late 1950s, after the Sputnik crisis, there was a swing back to intellectual goals, with stress on technology and skills, which reduced the status of the humanities and social studies; thus the moral prerequisites of our expanding technology have been neglected. The last decade has seen a new emphasis on the study of moral development. Much of this new emphasis is attributable to the theory and research of Jean Piaget.

Ginsburg and Oppen (1968, pp. 9-10) state that of all theories of child development Piaget's is the one most securely founded upon the study of the child. None of the investigators whose theories have been used to explain the development of children--Freud, Hull, Skinner, Miller and Dollard, Werner--has studied children as extensively as has Piaget. In fact, some of them--e.g., Freud, Hull, Skinner--hardly studied children at all. Gesell did study children extensively and carefully recorded his findings, but did not produce a theory of cognitive or moral development. Piaget has for nearly sixty years observed, interviewed, and tested children of all ages, and this

enormous set of data is the foundation of his theory.

As was stated in Chapter 1, Piaget is best known for his unique contributions in the area of the cognitive development of the child. But his equally unique contribution in the field of moral or character development, though not widely recognized, has been the foundation of a leading American school of moral education. This is evidenced by the fact that the third edition of the authoritative Carmichael's Manual of Child Psychology devotes the entire section on moral development to Piaget's theory and its application in Kohlberg's work.

In the wake of Watergate and the breakdown of moral values, most authors in writing educational psychology textbooks once again include some discussion on the subject of moral education. But moral education is no simple or clear-cut matter. Hundreds of volumes have been written within the last few years. There seem to be as many theories as there are authors. Meno once asked Socrates: "Can you tell me, Socrates, whether virtue is acquired by teaching or by practice; or if neither by teaching nor by practice, then whether it comes to man by nature, or in what other way?" Socrates answered: "You must think I am very fortunate to know how virtue is acquired. The fact is that far from knowing whether it can be taught, I have no idea what virtue really is." This is reminiscent not only of the venerable age of the question of moral education, but also of its complexity. A question of the highest order is involved: What virtue or virtues are to be acquired? There is a pedagogical question of how virtue is acquired which runs into questions of man's nature and even into

religious questions (at the end of the Meno, Socrates entertains the possibility that virtue is a gift of the gods). Another question is involved, namely, who is responsible in the social order for the teaching of virtue to the young?

In our time the complexities are compounded. The question of moral education has become more inclusive than the question of how virtues are to be acquired. Less consensus exists on what characteristics constitute the morally commendable life, for our culture is heir not only of the Greek tradition but of the Jewish and Christian ones also. There is a radical questioning and even abandoning of the traditional values and norms. People in modern time tend to reject many of the religious and philosophical sources of traditional values and norms, feeling that they are no longer adequate to cope with the possibilities and problems of modern life. In other words, our circumstances for facing the question of moral education are very different from those of ancient Athens, and even from those of two to three generations ago. Therefore, the Piagetian cognitive-developmental approach is welcomed as a new methodology in moral education. Hopefully, it will help to meet the challenge of our changed and changing times.

However, the writer feels strongly that a word of warning is not only appropriate but vital here. While he sees immense possibilities in the application of Piagetian theory to Seventh-day Adventist moral education, he also sees real danger in the abuse of the same theory. No human theory, however ingenious it may be, is safe unless tested by the inspired Word of God. Piaget's theory is not exempted

from this rule. Gustafson (1973, p. 12) discerns a common strain in continental existentialism and phenomenological ethical theories on the one hand, and contemporary Anglo-American moral philosophy on the other. Both progressively develop the idea of moral autonomy in contrast with the idea of absolute moral truth. The idea of moral autonomy or situational ethics is not only prominent in academic theory, but contemporary society is claiming the right for each individual to determine his own standards as to what the moral life ought to be. In religious morality this trend is illustrated in the contemporary Roman Catholic Church. Whereas in its history the Catholic Church has institutionalized a certain set of moral truths, and with a juridical ecclesiastical authority has demanded obedience to these moral truths, today many Catholics are calling for a revision of this magisterial model. They prefer a Christian ethic of responsive and creative action for human well-being. The new Catholic ideal of the moral person is not so much one who is free from the strains of sin through scrupulous obedience to the eternal moral truths of the church's teaching as it is one who is motivated to be freely self-giving in service to others in the world. The new vision is one of greater autonomy: The person is responsible for discerning what is required in given circumstances; the church becomes more the enabler of freedom than the prescriber of conduct (Gustafson, 1973).

The above-mentioned trend is humanistic in nature. This humanistic element is present in the theories of Piaget and Kohlberg. They believe in the idea of moral autonomy which is diametrically opposed to the Biblical teaching that God is the only Source of moral

truths. While Seventh-day Adventists are deeply committed to creative action for human well being, they do not believe that humanitarian concern is an excuse for denying the authority of God's laws. Therefore, the idea of moral autonomy is to be rejected by Seventh-day Adventists.

With this introduction to the value and dangers in Piaget's theory, it is now appropriate to discuss his views in some detail.

Cognitive and Moral Development Relationship

Chapter 1 describes a number of theoretical bases of this study, two of which are:

1. Moral development is cognitively related. This means moral development and cognitive development are interrelated and these two phases of development progress simultaneously.

2. Cognitive development is not only related to, but is also indispensable for moral development. This is because abstract reasoning ability is essential to entertain alternatives in moral reasoning and to order priorities in values.

In view of these theoretical bases, it is appropriate and necessary to outline briefly Piaget's theory of cognitive development before discussing his theory of moral development.

In Piaget's cognitive development theory, there are four stages:

1. Sensorimotor stage (ages from birth to two years). The infant's cognitive equipment at the time of birth consists of simple reflexes such as sucking. In the next period of this stage, he develops

the cognition of "primary circular reactions" such as the coordination necessary for bringing the hand to mouth, curiosity, anticipation of future events (when hearing footsteps, he anticipates feeding). During the third period, cognition of "secondary circular reactions" are developed. They enable the infant to extend his interest beyond his own body and to imitate in a very primitive way. The fourth period in the infant's cognitive development enables him to form "object concepts" which cause him to search for vanished objects. This searching behavior is purposive and therefore intelligent or cognitive. The fifth period is the climax of the sensorimotor stage. The infant shows an active interest in producing new behavior and novel events. He makes things to happen. The infant in the last period of this stage can reconstruct a series of invisible displacements of an object because of his new abilities in representational thinking or what many psychologists call symbolic thought. Peck and Havighurst, following Piaget's ideas, called the sensorimotor stage "amoral." There is no moral development and hence no relationship between cognitive and moral developments (1949).

2. Preoperational stage (ages two to seven years). The cognitive state of the child in this stage is characterized by: (a) syncretism: the tendency to group together into a confused whole several apparently unrelated things or events; this explains why children often say the funniest and most amusing things; (b) juxtaposition: the failure to see the real connections among several things or events; and the failure to understand either part-whole or ordinal relationships.

All of these tendencies reflect a common pattern of thought which is termed "centration." Centration is the inability to consider several aspects of a situation simultaneously. According to Piaget, this centration thought pattern is caused by the egocentric nature of the child's thinking mechanism at this stage of development. The child cannot consider both the other's point of view and his own at the same time, and therefore centers solely on his own point of view.

Piaget defines egocentric tendency as the child's inability to free himself from being self-centered. This, however, is not necessarily an entirely undesirable trait because it is not to be equated with selfishness. This tendency is very apparent in his relationship to moral and religious matters. Clark (1958) quotes this interesting and somewhat entertaining account by Edmund Gosse when he was six:

My parents said: "Whatsoever you need, tell God and He will grant it, if it is His will." Very well: I had need of a large pointed humming-top which I had seen in a shop window. Accordingly, I introduced a supplication for this subject into my evening prayer, carefully added the words, "if it is Thy will." This, I recollect, placed my mother in a dilemma, and she consulted my father. Taken, I suppose, at a disadvantage, my father told me that I should not pray for "a thing like that." To whom I answered by another query, "Why?" And I added that he said one ought to pray for things we needed, and that I needed the humming-top a great deal more than I needed the conversion of the heathen or the restitution of Jerusalem to the Jews, two objects of my nightly supplication that left me very cold" (p. 97).

Clark discovered that, as far as the child is concerned, prayer is "about God, rabbits, dogs, etc." He also cites the case of one eight-year-old girl who, told that faith would move mountains, prayed for three hours that Mount Washington be removed into the sea. The

unsatisfactory result of this brand of earth removal shook her faith so that she did not pray again all summer. A boy whose name was Harold prayed this version of the Lord's prayer: "Our Father Who art in Heaven, Harold by Thy name." A five-year-old Tommy saw the cross in the church only as "T for Tommy" (pp. 98-100).

Other relations existing between cognitive and moral development during this stage will be discussed at the end of the third stage of Piaget's cognitive development scheme--the concrete operational stage. This is because stage two and stage three are closely tied by their common nature. The first half of the concrete operational stage is but the intensification of the second half of the preoperational stage. Even though these two stages are closely related, Piaget is justified in separating them into two stages because there is a vast difference in the child's cognition as well as his moral concepts between the first half of the preoperational stage and the last half of the more mature concrete operational stage.

3. Concrete operational stage (ages seven to eleven years). Piaget sees the concrete operational stage as tied to the preoperational stage and they are to be distinguished by means of making comparisons of these two stages on a number of phenomena, of which two important ones are: (a) The preoperational child's thought is irreversible and attentive to limited amounts of information, which are particularly the static states of reality. On the other hand, the concrete operational child focuses on several aspects of a situation simultaneously; he can reverse the direction of his thinking. (b) The preoperational child does not have the concept of "conservation" or "reciprocity," but the

child in the concrete operational stage has. For example, when the child between seven and eleven years of age sees that one glass is longer and thinner, and another glass is shorter and wider (both filled with liquid to the full), he can cancel out the differences between the two glasses by an action of reciprocity or conservation. He can thus say that both glasses contain the same amount of liquid because one difference balances out the other. The cognitive ability to discern this reciprocal relationship is called conservation.

The relationship between cognitive and moral development during these two stages--preoperational and concrete operational was discovered by Piaget by means of his ingenious invention of his own brand of methodology--the clinical method. With this method, the questions are not standardized; what is more, they vary from subject to subject. In his research procedures, Piaget allows the subject to lead the directions of proceeding because he thinks he is thus able to gain access into the very seat of the cognition of his subjects.

As has been described in the foregoing paragraphs, the children of these two stages are either lacking or have just newly gained the ability of reciprocity and conservation. For this reason, they find it difficult to see real connections among several things or events, and to understand part-whole or ordinal relationships. Because they cannot master the situation cognitively, they tend to desire something morally authoritative to hang on to. It is this state of cognitive immaturity which causes them to look upon laws, regulations, and even simple game rules as authoritative, immutable, eternal, and even God-given. Thus, in their moral development, children emerge from

the amoral state of the sensorimotor stage and enter into the law-worshipping, rule-conforming state of the preoperational and the concrete operational stages.

4. Formal operation stage (ages twelve and upwards). This is the final stage of cognitive development which coincides with adolescence. Formal operation is adult thought operation. Piaget (1970, p. 33) explains that this is the formation of new operations: implications ("if . . . then"), disjunctions ("either . . . or"), incompatibilities conjunctions, etc. This stage is characterized in general by the conquest of a new mode of reasoning, one that is no longer limited exclusively to dealing with objects or directly representable realities, but also employs hypotheses and propositions. The child is no more tied to concrete objects in his cognitive maneuver, but can now soar high on the wings of hypothetical and abstract reasoning.

Inhelder (1961, p. 105) points out that propositional logic is bound up with a combinatorial system based on the "structured whole" as opposed to the simple class inclusions that make up the "groupings" of classes and relations of concrete logic. Therefore, formal operation is a combination of processes. The inversion and the reciprocal processes are joined to form a total system of cognition.

The relationship between cognitive and moral development in this climactic stage of maturity corresponds with the relationships between cognitive and moral development in the preceding three stages. Whereas the first three stages manifest characteristics of immaturity in the two areas of development, the formal operational child displays maturity rather amazingly. With the newly gained abstract, hypothetical

reasoning ability, his moral judgment undergoes marked changes. At the concrete operational stage, his moral judgment is controlled by his cognitively egocentric thought tendencies and therefore tends to be rather primitive. This primitiveness is shown in his unilateral respect--almost to the point of slavish worship--toward laws, rules, regulations, and adult authority. Now, he adopts a position of mutual respect toward adults, and considers an action not only from the angle of rigid compliance to the letters of laws, rules, and regulations, but takes into account the motive, intention that initiates the action. To sum up this relationship: cognitive maturity causes moral judgment maturity.

Moral Educational Strategies

In order to appreciate the uniqueness and possible contributions of Piaget's cognitive-developmental approach, it will be helpful to review the major strategies employed by moral educators. This review is based on the typology of Superka and Johnson (1975). The seventh approach--developmental theory--is not included as it will be described under Piaget's theory.

Inculcation

Purposes. To instill or internalize certain values in students.

Methods. Modelling, positive and negative reinforcement, mocking, nagging, manipulating alternatives, providing incomplete or biased data, games and simulations, role playing, and discovery learning. The student is not encouraged to make free choices, but to act

according to specific desirable values.

Philosophical inclinations. Valuing is the process of identification and socialization. The individual is considered a reactor rather than an initiator. Society is a system which transcends and defines the needs and goals of individuals. It is desirable to inculcate values needed for roles to be assumed in society and needed by society. Certain values are universal and absolute. It is not necessary to analyze or clarify--only commit oneself to them.

Analysis

Purposes. To help students use logical thinking and scientific investigation to decide value issues and questions; to help students use rational, analytical processes in interrelating and conceptualizing their values.

Methods. Structured rational discussion that demands the application of reasons as well as evidence, testing principles, analyzing analogous cases, debate, and research. Value issues are resolved according to reason and science.

Philosophical inclinations. This is Albert Ellis' approach which is based on a rational-empiricist view of man. Feelings and passions are subordinate to logic and scientific method. Value issues are resolved according to reason and science alone.

Clarification

Purpose. To help students become aware of and identify their own values and those of others; to help students communicate openly and honestly with others about their values; and to help students use both

rational thinking and emotional awareness to examine their personal feeling, values and behavior patterns.

Methods. Role playing games, simulations. Emphasis is on process, rather than content. Valuing is the following process:

1. Choosing freely from alternatives after thoughtful consideration of the consequences of each alternative.
2. Prizing, cherishing and being happy with the choice, willing to affirm the choice publicly.
3. Acting on the choice made and repeating it in some pattern of life (Raths, Harmin, and Simon, 1966, p. 30).

Philosophical inclinations. This approach uses rational thinking and emotional awareness to examine personal behavior patterns and to clarify and actualize their values. The individual is seen as an initiator of interaction with society, he is free to change the environment to meet his needs. Relativistic in its philosophy, there are no correct values as such. All are acceptable if the individual feels good about them. The emphasis is on values, feelings, and emotions. It came originally from the humanistic education movement of Maslow, Rogers, Allport, Murphy, and Moustakas.

The logical reasoning of this approach is somewhat related to Piaget's concept of Logical Development.

Action Learning

Purposes. To provide students with opportunities for personal and social action based on their values; to encourage students to view themselves as personal-social interactive beings.

Methods. The steps in action learning are:

1. Becoming aware of a problem or issue.
2. Understanding the problem or issue and taking a position.
3. Deciding whether or not to act.
4. Planning strategies and action steps.
5. Implementing strategies and taking action.
6. Reflecting on actions taken and considering next step.

Philosophical inclinations. Valuing is seen primarily as the process of self-actualization in which individuals consider alternatives, choose freely, prize, affirm, and act. The emphasis is on action-taking inside and outside the classroom. Values are seen to have their source in the interactive process between the person and society.

Evocation

Purposes. To help students evince and express their values genuinely and spontaneously without thought or hesitation.

Methods. Provide a free environment for students, present provocative stimuli such as pictures, stories. Elicit spontaneous reaction from students.

Philosophical inclinations. Valuing is seen as the process of feeling or emoting. Values are personal emotions reflecting moral approval or disapproval. Emphasis is placed on the spontaneous, emotional and organismically based valuing process and on an effort to integrate them into their value systems. Some authors believe that the most important decisions in life are made intuitively.

Union

Purposes. To help students perceive themselves and others not as separate egos but as parts of a large, interrelated whole--the human race, the world, the cosmos.

Methods. Dream analysis and psychotherapy, transcendental meditation, self-hypnosis, Zen Buddhism, active and symbolic imagination, mind-expanding drugs, and prayer.

Philosophical inclinations. The individual is not considered apart from God, but as one with God. This existentialist position sees values as eternal ideas that have their source in God, Who dictates the absolute "right" spiritual values to His followers. Valuing is considered a mystical socialization process in which values from an outside source, in this case God--rather than the culture, are being instilled into persons.

In conclusion, one can state that the Piagetian approach may be reflected in some of these popular approaches, but is unique in its concept and different in its methodology.

Characteristics of Piagetian Theory

I. Generalities

A. The place of Kohlbergian expansion of Piagetian theory. Before describing the characteristics of Piagetian theory, an explanatory paragraph on the use of Kohlberg's material is of great importance. To the American public, Piaget may be recognized as a genius and rightly so, but this Swiss researcher's writings are all done in French; and, even in French, Piaget's style of writing is not the

ultimate in lucidity. Some of his books have been translated into English, but they are rather difficult to comprehend. While the work of Piaget was recognized and studied by most psychologists prior to 1960, many Americans who know Piagetian theory do so through the works of Lawrence Kohlberg, director of the Center for Moral Education, Graduate School of Education, Harvard University. Kohlberg (1975, p. 670) admits freely that his work is to redefine and to validate, through longitudinal and cross-cultural study, Piaget's theory. He is recognized not only as a leading exponent of Piaget's theory, but also as the best known authority in the field of moral education in America today. This is evidenced by the fact that he has been giving key addresses at many seminars and conventions in moral education, in and outside of America.

Many authors in the area of moral education feel that one of Kohlberg's greatest contributions is his expansion of Piaget's theory. Therefore, it is logical that this paper should include some of Kohlberg's research in discussing Piagetian theory.

B. Historical background of cognitive-developmental approach to moral education. The concept of developmental stages is not new. White (1903, p. 230) states that education is developing only that which is within the student, and that education is not forcing instruction on unwilling and unready minds. She also states that the work of education is to train the youth to be thinkers, and not mere reflectors of other men's thought (p. 17). White (1872, p. 13) also points out that there is a time to train children and a time to educate youth.

Kohlberg (1975, p. 670) claims that the cognitive-developmental approach was fully stated for the first time by John Dewey who believed that moral education, like intellectual education, has its basis in stimulating the active thinking of the child about moral issues and decisions. He called it developmental because he saw the aims of moral education as movement through moral stages. Dewey (1964) states:

The aim of education is growth or development, both intellectual and moral. Ethical and psychological principles can aid the school in the greatest of all constructions--the building of a free and powerful character. Only knowledge of the order and connection of the stages in psychological development can ensure this (p. 677).

Dewey postulated three levels of moral development: (1) the pre-moral or preconventional level of behavior motivated by biological and social impulses with results for morals; (2) the conventional level of behavior in which the individual accepts with little critical reflection the standards of his group; and (3) the autonomous level of behavior in which conduct is guided by the individual thinking and judging for himself whether a purpose is good, and not accepting without reflection the standard of his group.

In conclusion, Piaget is not the first to hit upon the cognitive-developmental concept of moral development. White was not a researcher and Dewey's thinking about moral stages was only theoretical. But, building upon his prior studies of cognitive stages, Jean Piaget made the first effort to define stages of moral reasoning in children through observations of children. This is his unique contribution in the field of moral education.

II. Characteristics of Piaget's Research Methodology

A. Methodology in the assessment of moral development. In most approaches of moral education, moral development is assessed solely by an analysis of the specific behavior recommended in a certain situation. But, in Piaget's theory, moral development is assessed by an analysis of the reasons given by the individual as to why a certain course of action should be followed. Unlike many other methods of measuring moral development, Piaget's procedure is not based on specific behavior in a contrived or real situation, but rather on the verbal reasoning the individual gives when confronted with a moral dilemma that has no "right" or "wrong" answers.

B. Methodology in clinical observation. From the very beginning of his research career, started almost sixty years ago, Piaget placed great emphasis on the actual study and clinical observation of the child. As a fledgling and financially poor young researcher who could not afford to "hire" children for his experiments, he utilized and observed his own, which were many. Later, he opened a kindergarten in Vienna where he studied many children. Of all theories of child development, Piaget's is the one most securely founded upon the study of the child. He has never swerved from this practice even to this day.

III. Characteristics of Piagetian Theory.

Kohlberg (1969, 1971a, 1971b, 1973; Kohlberg and Kramer, 1969) identifies a number of characteristics of Piaget's stage theory:

A. Progression from one stage to the next represents change in the shape, pattern, form, and organization of responses rather than just the frequency or intensity of responses. There is a qualitative change in the thinking, reasoning or behaving ability at different ages or stages. This is Piagetian cognitive concept of conservation applied in moral development.

B. Progression from one stage to the next is irreversible. Irreversibility is an inevitable characteristic of stage theories of moral development. Once an individual has entered a higher stage, he does not, under normal conditions, regress to a previous stage.

C. Progression from one stage to the next represents an invariant sequentiality. Cultural factors, parental practices, and educational programs may speed up, slow down, or even stop an individual's development, but the sequence of stages is never changed. Not all people develop at the same rate but they do display moral reasoning in the same sequence. Children from all of the cultures that have been investigated pass through the same stages in the same sequence.

D. Progression from one stage to the next means that the individual demonstrates a total way of thinking or an underlying thought organization rather than an attitude toward a specific situation or a response based on knowledge or familiarity with a situation or event. In other words, at any age an individual's level of reasoning to a specific moral dilemma will be fairly consistent with his reasoning on any moral dilemma.

E. Progression from one stage to the next is a part of hierarchical integrations. With each successive development in moral

judgment there is increased differentiation and integration. Higher stages reintegrate the structures found at preceding stages.

F. Each stage of moral development is an integrated whole. The concept which defines a stage is reflected in the consistency of many acts and a consistency in the individual's response in regard to those acts.

G. A particular stage is seen as being integrated into the next stage and finally replaced by it.

H. Each individual actively works out his moral synthesis; he does not merely adopt a synthesis provided by the family, society, etc.

I. The individual must pass through all the previous stages before he can move on to the next stage. Thus, the order of succession of stages is consistent and universal.

Piaget's Theory on Moral Judgment Development

Piaget feels that, in order to gain an understanding of child morality, one must begin with the analysis of children's concepts of the rules of their daily fun in games. It is important to note the statement that "all morality consists in a system of rules, and the essence of all morality is to be sought for in the respect which the individual acquires for these rules" (Piaget, 1932, p. 13). He observed a Swiss girls' game "marchelle" which is the equivalent of the English hop-scotch. It consists in hopping on one leg and kicking a stone through different squares drawn on the ground representing the days of the week or some other childish whim. There are several rules embodied in this game; not to put the other foot down; to make the

pebble go into the right square with one kick; not to let the pebble stop on a boundary line; permission to rest in a special section called Heaven, etc. It is obvious that, with such a game, one can easily construct more complicated new rules and new structures to the basic format. This is an important point which will be discussed later.

Piaget also made an interesting investigation of schoolboys' attitudes and behavior with respect to the rules of the game of marbles. He compared the attitudes of a group of boys from Geneva with those of a group from Neuchatel, a town about fifteen miles away. He found each group insisted that the rules as they had learned them must be imposed on the other boys. His experiment consisted of two sections. The first section was designed to find out the extent to which the child conforms to rules of the marble game in his actual playing behavior. He gave the boy some marbles, and, feigning ignorance of the game, asked the boy to show him how to play it. The second part of the experiment analyzed the boy's verbally expressed understanding of the nature of game rules and his attitudes toward them. He began by asking if the boy could make up a new rule for the marble game, and, if so, whether other boys would agree to it, whether it would be "fair" and so on. He then asked about the history and origin of game rules, such as whether people have always played the game by current rules and how the rules originated.

Flavell (1968) sums up the extremely long analysis of the data gathered and the lengthy conclusions drawn by Piaget as follows:

As to the child's behavioral conformity to the rules, the stages appeared to be as follows. In stage 1 the child uses

the marbles simply as free-play materials, without any attempt to adapt to social rules. At the most, the child develops progressively his private rituals of play which might be called motor rules. Stage 2 (about 3-5 years) begins when the child imitates aspects of the rule-regulated play behavior of his elders. However, it is clear that the child assimilates what he sees to private, egocentric schemes; confident that he is playing by the older children's rules, he nonetheless plays in an idiosyncratic, socially isolated manner, unintentionally flouting the rules at every turn. From about 7-8 years on, the child begins to play a mutually agreed upon set of rules. But until about age 11-12, this grasp of and conformity to the rules is still vague and approximative (stage 3). From 11-12 on, however, they are completely understood and obeyed to the letter by all (stage 4); moreover, the act of codifying rules now seems to have a positive fascination for the child, e.g., he is constantly engaged in revising the statutes to cover new and unforeseen contingencies (pp. 291-92).

Approaching the same subject matter from another angle, Piaget studied the verbal expressions of the boys to discover their understanding and attitudes toward the rules. He found three stages. Stage 1 corresponds to the stage 1 in behavioral conformity to rules; rules are simply not part of his life. In stage 2, the child regards the rules of the game as eternal and unchangeable, stemming from parental or divine authority; suggested changes in the rules are usually resisted; the new rules "are not fair," even if others agree to abide by them. In stage 3 (about 10-11), the child shows quite different attitudes and beliefs with respect to rules. Rules may always be changed, provided only that others agree to abide by them. Rules are neither God-given nor eternal; children of long ago were probably the first marble players, and the rules have undoubtedly evolved and changed considerably since then. And, as we have seen, the children of the third stage have a more flexible, relativistic attitude toward rules.

Piaget (1932, chap. 2) conducted a second series of experiments bearing on the developmental changes in the children's attitudes toward actions. It aimed at discovering the specific moral judgment aspect of the child rather than his conformity to the rules of a game. The child was presented with a set of two stories in which a youngster performed some morality-relevant act under specific circumstances. The child was then to judge the relative "naughtiness" of the various acts, giving the reasons for his judgment.

The result of the group study can be summarized as follows: the younger children tended to regard as most immoral (naughty) those acts which had the most serious objective consequences, with no consideration of motives in the wrongdoer. Thus, the child who broke fifteen cups through an accident he could not have avoided was judged "naughtier" than one who intentionally broke a single cup while engaged in a deliberate, wrong act. Similarly, the child who stole a bread roll to give to a poor and hungry friend was judged guiltier than one who stole a less costly piece of ribbon for herself. The older children (particularly 9-10 years one) were more inclined to take into account the motives behind the wrongful act and weigh moral responsibility accordingly.

Included in the second series were investigations dealing with the child's ideas and attitudes toward the telling of lies. The results can be summarized as follows. First, the youngest children defined a lie simply as "naughty words," i.e., lying was rather like swearing. The next group of older children defined it as an untrue statement with or without intention to deceive. For the oldest group

a lie was restricted to untruths with intent to deceive others. Second, younger children judged that an obvious untruth innocently told by a child was worse than a more believable untruth told with intent to deceive. Again, the older children tended to evaluate guilt in terms of the motives involved. Third, younger children judged a lie which failed to deceive as "naughtier" than one which succeeded. Fourth, an unintentional falsehood with serious objective consequences was judged as worse by the younger subjects than a deliberate lie which happened not to result in anything serious. But the older children reversed this evaluation. Fifth, younger children were inclined to say that a lie was bad because one was punished for it; older children thought it was bad, whether one was punished or not, because it violated mutual trust. Sixth, younger children tended for various reasons to believe that a lie told to an adult was worse than one told to a peer, while older children saw them as equally evil.

To sum up, Piaget made a significant contribution to the field of moral education by identifying the different phases in the child's development of moral judgment. He identified three levels of moral thinking found in school children, which he called the "morality of constraint," the "morality of cooperation" and the "morality of maturity." Younger children at the "morality of constraint" level will follow the rules imposed by someone in authority unquestioningly and almost blindly, believing that even rules of their marble games or hop-scotch are eternal and unchangeable. Older children at the "morality of cooperation" stage follow game rules because they realize the logic and the need of rules for cooperation. These two levels or

stages do "co-exist at the same age and even in the same child, but the second stage gradually succeeds in dominating the first" (Piaget, 1932, p. 133). This change, the morality of constraint being replaced with a morality of cooperation, occurs as the child gains many experiences of reciprocal respect with peers; it results from increased social interaction.

The child's concept of responsibility within the morality of constraint stage requires what Piaget calls an "objective conception" of responsibility. Acts are evaluated in terms of their exact conformity with established rules. Motives are not considered. This concept of responsibility changes as the child moves to a more cooperative level of moral development. The child becomes more subjective in his moral judgment, and begins to consider the motives behind an act as well as the consequences of an action. This shift, from objective responsibility to subjective responsibility, can be seen in children's verbal responses to paired stories as developed by Piaget. The transition from one to the other takes place at around 9 or 10 years of age.

This approach by Piaget may provide relevant insights into the problem of the apostasy of youth who reject the authoritarian teaching of the church. There is a strong probability that the principles explained by Piaget are not recognized or followed in the methods used for moral education in school or in the church. Are older children and youth being expected to conform to rules without adequate opportunity to question or examine the rules and the reasons on which they are formulated?

In summary it can be said that Piaget's theory is that moral

judgment development is sequential, age related and cognitively geared. If this study indicates that this theory is valid for American and Hong Kong children today, then Seventh-day Adventist plans for moral education should recognize and follow these principles.

CHAPTER III

REVIEW OF LITERATURE

This chapter presents a review of the literature relating to Piaget's theory of moral judgment development. The first part deals with authors who challenge or disagree with Piaget and the second part discusses those who support his findings.

Conflicting Theories

To understand Piaget's theory on the development of moral judgment, it is essential to have some understanding of the existing theories in this area. While Piaget suggests that moral development, character development, and moral judgment development are natural, biological and sequential processes, many of the conventional and traditional theorists hold conflicting views.

Authors who hold conflicting views can be classified into two groups:

1. Those whose studies disagree with Piaget's theory but were not directly intended to challenge him.
2. Those whose studies were undertaken to challenge Piaget's theory.

Studies Disagreeing with Piaget

Durkheim (1902) stressed what he thought to be the most important elements in the development of morality of the child, namely

discipline and social interaction. He saw discipline as the "driving" force for desirable character formation, while social interaction was the "drawing" force which would induce good morality. In other words, morality was a product of outside forces.

Havighurst (1949, p. 6) gave three elements which he believes are responsible for character formation. First, reward and punishment: moral behavior is amenable to the influence of social environment because it is constantly subject to approval or disapproval. Second, unconscious imitation: as a child forms the habit of imitating people from very early years in life, so his character is learned. Third, situation: morality is learned by thinking about moral situation. Again, morality is a product of outside forces.

Ligon (1956) pointed out the complexity of the intrapersonal forces that produce conduct, the central role of the child in shaping his environment, the positive nature of strong character and the central role of motivation in determining moral conduct. His work is regarded as important because he attempted to comprehend all these aspects of character development in scientific studies.

Peck and Havighurst (1960) saw family influence, peer group interaction, moral values in the social environment, social class, and developmental-task achievement as main forces in moral development. Even though they give some consideration to the motivational theory of character development, the essential influences are still external to the child.

Studies Challenging Piaget's Theory

Bloom (1959) indicated that Piaget fails to consider the role of intelligence in the development of moral judgment; that he insists on the idea that the development of moral judgment is an independent, self-sufficient entity. Bloom feels that the development of intelligence and morality are inseparably interrelated, and therefore that Piaget was wrong in considering them to be unrelated.

Two studies (Durkin, 1959a, 1959b) indicated that developmental changes in some children's moral judgments do not follow the "universal" order which Piaget describes. Durkin challenges Piaget's thesis that children, as they grow older, increasingly follow reciprocity as a principle of justice. The reciprocity which Durkin found to increase between grades two and five but decrease between grades five and eight was the tendency to return the "mathematical equivalent" of aggression that one has to suffer. She contrasted her findings with Piaget's statement that "children maintain with a conviction that grows with their years that it is strictly fair to give back the blows one may have received" (1932, p. 302).

Aronfreed (1961) emphasized that Piaget's theory does not explain the sociocultural difference in moral judgment. Because a good deal of data on class and cultural differences in moral judgment have been accepted as valid, so moral orientation should be understood as relatively stable end results of different patterns of social reinforcement rather than as the products of advancing age or experience.

Bandura and McDonald (1963) claimed that children's moral

judgments, rather than being the stable products of advancing age, are readily modifiable by the manipulation of social learning variables. They claimed success in a unique attempt to experimentally change, through the provision of adult modelling cues, the same moral judgments that Piaget sees as being inextricably related to the child's general level of social-intellectual development. These claims were based on the following findings: (1) five to eleven-year-old children showed a significant increase in evaluations of responsibility. It ran counter to their dominant pre-experimental orientations after they had been individually exposed to an adult model whose judgments contradicted the child's initial responses and were verbally reinforced by the experimenter. This was true of subjects who had an objective concept, (2) such increases were for the most part maintained in a post-experimental session with no model present.

Based on the above observations, Bandura and McDonald drew the conclusion that Piaget's theory of demarcated sequential stages is not supported by the findings of their studies. They found that the same child will make both mature and immature moral judgments at the same time. They experimented upon their subjects at all levels in a five to eleven-year age range, and found that sometimes subjects displayed what Piaget calls a "subjective concept of responsibility" and sometimes they manifest "objective responsibility."

Grinder (1964) raised the objection that there is not the correspondence between moral judgment and moral behavior which Piaget implied. This objection is based on the fact of his failure to find a negative association between moral realism and strength of resistance

to a large number of temptations. He had hypothesized, on the basis of his understanding of Piaget's theory, that less realistic, more judgmentally mature children would less often yield to the temptation to cheat. Therefore, Grinder postulated that Piaget places too much emphasis on genetically controlled maturation rather than on experience as a determinant of moral development; that he maintains that "mature moral behavior must await the biological development of autonomous cognitive operation; that he makes greater use of genetic or hereditary concepts in explaining human behavior than the American psychologists; and that his stage theory description of moral development is an "unfolding of genetically programmed response predispositions."

Hardman (1972, p. 58), experimenting a step beyond Piaget's basic findings, tested Piaget's hypothesis of a developmental parallelism in children's logical ability and their moral concepts (Piaget, 1962a, 1962b). Representative conservation and class inclusion problems and Piaget-derived moral reasoning items were administered to first grade subjects. Responses were categorized in terms of Piaget's criteria for operational thinking and for relative maturity in moral reasoning. He found that Piaget's hypothesis was not supported by the data. He did find a significant difference between subjects who could conserve and those who could not, in the dispersion of their moral scores. The nonconservers tended to make low scores. The data suggested that conservation in relation to the physical world is a very important condition for relative maturity in moral reasoning in first grade subjects.

After reviewing the studies which do not agree in all respects with Piaget's theory, it seems advisable to point out that care should be taken not to consider this theory infallible or absolute. In making suggestions for its use in Seventh-day Adventist schools, the shortcomings of Piaget's theory must be born in mind.

Studies Based on Piaget's Theory

Cowan, Langer, Heavenrich, and Nathanson (1969) replicated a study of Bandura and McDonald using Piagetian-type pairs of moral judgment stories and an adult model. These researchers have linked Piagetian-type story-pairs using other variables. Theoretical analysis showed that neither their study nor Bandura's could be used directly to affirm or deny Piaget's hypothesis that moral judgment goes through a necessary sequence of stages and that moral judgment responses are somewhat age related.

McKechnie (1971) altered the structure of story-pairs and the behavioral area. Males aged six, nine, and twelve were interviewed using Piaget's clinical method in four areas (lying, stealing, aggression, obedience) with four structures (different intentions, equal small/large consequences; different consequences, equal good/bad intentions). Area and structure both were significant sources of variance; thus, he concluded, children learn to evaluate bad behavior before good, and are more likely to give mature responses when consequences are relatively small.

A number of studies (Armsby, 1971; Gutkin, 1972; Hebble, 1971; and McKechnie, 1971) examined the effect of systematic story changes on intentionality. Piaget, in asking children to identify the naughtier

central character in each of several story pairs, used only two combinations of intent--light damage done intentionally and heavy damage done unintentionally. Hebble (1971) chose seven stories which he varied in four ways corresponding to the combinations of two intent levels and two consequences levels. He found that children as young as six yielded reliable ratings. Two years later, Chandler, Michael, Greenspan, and Barenboim (1973) agreed that young children are responsive to issues of intentionality.

Armsby (1971) administered to Catholic and public school children, ages six, eight, and ten a battery of six revised moral judgment story-pairs that clearly contrasted a purposive act with an accidental act. The study found that a higher percentage and the majority of the younger children made intentionality judgments in response to the revised story-pairs as compared with the standard story-pairs of Piaget. Further, it was found that younger children were more likely to revert to consequence-based judgments as the level of accidental consequences increased.

Gutkin (1972) constructed story pairs with six possible arrangements, using the variables of intentions and damage with their two respective values (good-bad, high-low). His findings from two different testing situations were essentially supportive of Piaget and suggested a four step developmental sequence: (1) intentions irrelevant, (2) intentions relevant but damage more important, (3) intentions more important than damage but damage still relevant, and (4) intentions alone relevant.

Chandler, Greenspan, and Barenboim (1973) studied judgment of

intentionality in response to videotaped and traditional verbally presented moral dilemmas. Responses to videotaped dilemmas suggest that the actual age of onset of intentional judgments is considerably earlier than had been previously assumed by Piaget and others. Subjects age seven chose to judge their fellows in light of their intent when presented with moral dilemmas in a medium well suited for conveying nuances of motives and feelings as opposed to age nine and ten delineation in Piaget's findings. Their results suggest that previously published findings indicating that young children are unresponsive to issues of intentionality are methodological artifacts of the verbal assessment procedures employed.

Peterson, Peterson, and Finley (1974) tested preschoolers, second graders, and adults on Piagetian-type tasks in which reliance on adult values was opposed to reliance on damage as a measure of blame. The procedure was found to facilitate second-grade children's use of intention in making moral judgments of story-pairs. Conflict had no effect on the judgments of preschoolers or adults. The question wording affected the adults but not second graders.

Ho (1976, p. 27) states that his experiment indicates that there were differences between the various age levels in the way the subjects respond to stories containing moral themes, and that there were no differences between the Seventh-day Adventist and the non-Seventh-day Adventist subjects in the way they respond to stories containing moral themes.

Lawrence Kohlberg probably deserves separate consideration because he is one of the best known authorities in the area of moral

education today. Kohlberg (1969, 1971a, 1972, 1973) bases his theory of moral development on Piaget's theory of cognitive development. He believes that all people in all cultures pass through his six-stage sequence of moral reasoning. His six-stage sequence of moral reasoning development is divided into three major levels: preconventional, conventional, and postconventional (from John Dewey's theory of moral development). Each level has two stages. Below is a summary of levels and stages:

I. Preconventional Level

The child evaluates behavior on the basis of physical or hedonistic consequences. Orientation toward avoiding punishment or obtaining rewards.

Stage 1: Punishment and Obedience Orientation. Motivation for behavior is to avoid punishment or to unquestioningly obey a superior power.

Stage 2: Instrumental Relativist Orientation. Motivation for behavior is to satisfy one's own needs and sometimes those of others if they will reward one in return.

II. Conventional Level

Behavior is based on conforming to and maintaining the conventional social order. What is right is determined by what others say is right.

Stage 3: Good-Boy Good-Girl Orientation. Person tries to gain the approval of others by pleasing and helping them. There is conformity to the stereotyped images of what the majority want.

Stage 4: Law and Order Orientation. Good behavior consists of respecting authority, doing one's duty, and maintaining the given social order.

III. Postconventional Level.

Behavior is based on shared standards or rights or respect and fairness for all people.

Stage 5: Social Contract Orientation. Good behavior is viewed as that which is best for the majority of the people. The individual tries to keep from violating the rights or will of others.

Stage 6: Universal Ethical Principle Orientation. Behavior is governed by universal principles of justice and fairness. There is a respect for the dignity of all human beings and mutual trust. Right is defined by the decision of conscience in accordance with self-chosen ethical-principle, appealing to logical comprehensiveness, universality and consistency.

For comparison, the following are Piaget's (1932) three stages in the moral judgment development of the child:

1. Morality of Constraint: a blind, unquestioning following of rules imposed by someone in authority. Wrongdoing is viewed objectively, the letter of the law is followed rather than the spirit of the law.

2. Morality of Cooperation: the following of rules because of a conscious knowledge of the need for cooperation and the reasons behind the rules.

3. Morality of Maturity: in making evaluation on an action, intentions count for more than the material deed.

It should be noted that Kohlberg's studies follow Piaget's stages except Kohlberg has broken them into six stages.

Kohlberg's methodology, unlike many other researchers' means of measuring moral judgment development, is not based on specific behaviors in a contrived or real situation, but rather, like Piaget, on the verbal reasoning the individual gives when confronted with a dilemma that has no "right" or "wrong" answers. Kohlberg does not assess moral judgment by an analysis of the specific behavior recommended in a certain situation, but rather by an analysis of the reasons given by the individual as to why a specific course of action should be followed.

The philosophical inclinations of Kohlberg's approach is platonic in nature. Values are conceived to be cognitive moral beliefs or concepts. This approach deals exclusively with the moral values of fairness, justice, equality, and dignity. It involves the following basic suppositions about the nature of moral judgment development:

1. Structural bases within each person determine how he or she will perceive a value.
2. These bases develop sequentially. No stage can be skipped.
3. Some people go faster and farther than others in the stages.
4. Movement through the stages is a long-term process and not automatic.
5. The general direction of movement is from no morality to social morality to autonomous morality.

6. All persons in all cultures develop through these stages.
7. Moral reasoning is related to moral behavior. If one reasons well morally, one behaves well morally.
8. The individual is considered as an active initiator of morality.

The purposes of the Kohlbergian approach in moral education are to help students develop more complex moral reasoning patterns based on a higher set of values; to urge students to discuss the reasons for their value choices and positions, not merely to share with others, but to foster change in the stages of reasoning of students.

Kohlberg's methods include the use of moral dilemma episodes, with the small group discussion being relatively structured and argumentative. The following procedure is used: (1) confronting a moral dilemma, (2) stating a position on the original or alternative dilemma, (3) Testing the reasoning for a position on the moral dilemma, and (4) reflecting on the reasoning. There are three essentials for an effective teaching activity of this type:

1. The moral dilemma must present a real conflict for the central character, a number of moral issues to be considered, and must generate differences of opinion among students.
2. A leader who can help focus discussion on moral reasoning.
3. A classroom climate which encourages students to express moral reasoning freely.

Kohlberg (1975) states in addition that, to be effective, the

moral discussion must also expose the individual to the next higher stage of reasoning, and expose contradictions and problems for his present level, leading to dissatisfaction with present level.

Summary

Researchers who object to or disagree with Piaget feel that his theory on moral judgment development neglects the traditional methodologies such as discipline, reward, punishment, motivation, modelling; that he ignores the part intelligence and experience play in moral development; that his stages are not as clear-cut as he claims them to be.

It should be noted, however, that while several studies found that children may reach the stage of recognize-intentionality earlier than Piaget reported, considerable support can be found to uphold his hypothesis that moral judgment development is sequential and age related. His findings confirm the universality of the applicability of Piaget's theory in Europe, America, Asia, and Africa.

One of the chief objectives of Seventh-day Adventist schools is moral education. It is, therefore, important to discover if Piaget's theory holds true among students in Adventist schools in America and overseas.

CHAPTER IV

RESEARCH DESIGN

Introduction

This chapter contains a description of the research design used to study the implications of the Piagetian theory of moral development for Seventh-day Adventist schools by comparing a selected sample of schools in Hong Kong with certain schools in Michigan and Indiana.

Population and Sample

The Seventh-day Adventist members of the sample for this study consisted of:

1. All students from grades one through ten in the Seventh-day Adventist school in South Bend, Indiana, Spring, 1976.
2. All students from grades one through ten in the Seventh-day Adventist school in Hong Kong, Fall, 1977.

The public school members of the sample consisted of:

1. All students in one classroom from each grade from one through ten in the Eau Claire Public Schools, Eau Claire, Michigan, Spring, 1976.
2. All students in one classroom from each grade from one through ten in a public school in Hong Kong, Fall, 1977.

Procedures

Classroom teachers presented the stories. All participants remained anonymous. Before giving out the answer sheets, students were instructed not to put their names on the sheet.

The testings were conducted either during class periods or during the regular corporate assembly sessions. In order to maintain uniformity of administration, the Piagetian stories were recorded on tape at an earlier date, and played to each group at the time of testing.

Measuring Instruments

Since the study concerns the Piagetian theory of the development of moral judgment in children, the measuring process consisted of using the same stories as Piaget used.

The measuring procedures were as follows:

1. The subjects were told two sets of stories, each set consisting of two stories (appendix II). The first set was designed to test children's concepts regarding stealing and their ability to take into consideration the motives behind the stealing actions. The second set was designed to find out their ideas about lying and whether they were able to detect the motives behind the lying actions.

2. After each set of stories had been told to the subjects, they were asked to make a response by underlining on the answer sheet provided one of three possible answers. The answer sheets were then collected and scored as follows:

Response number 1 indicated that the subjects were at the "morality of constraint" stage.

Response number 2 indicated that the subjects were at the "morality of cooperation" stage.

Response number 3 indicated that the subjects were at the "morality of maturity" stage.

Thus the students of each grade in each school were classified into one of the three developmental stages.

Treatment of Data

The hypotheses to be tested are as follows:

1. There will be no difference between the various age levels in the way American and Hong Kong subjects respond to stories containing moral themes.
2. There will be no difference between the Seventh-day Adventist and the non-Seventh-day Adventist subjects in America and in Hong Kong in the way they respond to stories containing moral themes.
3. There will be no difference between American Seventh-day Adventist and Hong Kong Seventh-day Adventist subjects in the way they respond to stories containing moral themes.
4. There will be no difference between American public school and Hong Kong public school subjects in the way they respond to stories containing moral themes.
5. There will be no difference between total Hong Kong response and total American response.

To test these hypotheses, responses data gathered from each school were scored separately. For each question, a separate Chi

Square contingency table was used to register frequencies of responses. Comparisons were made between:

1. Hong Kong and American students at various age levels.
2. Hong Kong Seventh-day Adventist students and Hong Kong public school students.
3. Hong Kong Seventh-day Adventist students and American Seventh-day Adventist students.
4. Hong Kong public school students and American public school students.
5. Total Hong Kong response and total American response.

Testing of Hypotheses

1. Chi Square analysis was used with age level as one dimension and response type as the other dimension. This hypothesis was tested for the Seventh-day Adventist school sample and the public school sample separately and then combined. American and Hong Kong subjects are included.
2. In testing hypothesis two, Chi Square was used with Seventh-day Adventist-public school as one dimension and response type as second dimension. This hypothesis was tested on each of the age categories of American and Hong Kong students.
3. In testing hypothesis three, Chi Square was used with American and Hong Kong Seventh-day Adventists as one dimension and response category as the other dimension. This hypothesis was tested on each of the age categories.
4. In testing hypothesis four, Chi Square was used with

American and Hong Kong public school subjects as one dimension and response category as the other dimension. This hypothesis was tested on each of the age categories.

5. In testing hypothesis five, Chi Square was used with American and total Hong Kong response as one dimension and response category as the other dimension. This hypothesis was tested on each of the age categories.

For testing these hypotheses, alpha was set at .05. When the analysis of data had been completed and carefully studied, conclusions were drawn and recommendations made.

CHAPTER V

PRESENTATION AND ANALYSIS OF DATA

This chapter presents the data and statistical analysis of American and Hong Kong children's responses to certain Piagetian story sets containing moral themes. The specific objectives of the study were:

1. To discover whether a replicated study of Piagetian experimental stories would yield results similar to Piaget's recorded findings in his book "Moral Judgment of the Child," among both American and Hong Kong children: (a) Seventh-day Adventist children, (b) public school children.
2. To compare American Seventh-day Adventist student responses with Hong Kong Seventh-day Adventist student responses.
3. To compare American public school student responses with Hong Kong public school student responses.
4. To compare total American responses with total Hong Kong responses.
5. To compare responses of Seventh-day Adventist children with those of public school children, in both countries.

The data for the American students were collected during the last semester of the 1976-1977 school year, using (1) the Seventh-day Adventist Junior Academy in South Bend, Indiana, and (2) the Eau Claire Public Schools, Eau Claire, Michigan. Tests were conducted with

three age groups: five-to-nine-year-olds, ten-to-eleven-year-olds, and twelve-to-fifteen-year-olds.

The data for the Hong Kong students were collected during the fall of the 1977-78 school year using comparable groups, from (1) the Hong Kong Seventh-day Adventist Middle School, and (2) the Happy Valley Public School, Happy Valley, Hong Kong.

Table 1 presents the frequency of response in the various morality categories to Story Set A by all the subjects. The general trend of the data conforms to Piaget's theory of moral judgment development. However, more subjects in both populations responded at the "morality of maturity" stage than in the other two stages combined.

A study of Table 1 reveals that for the first story set, the trend of movement in moral judgment development in both American and Hong Kong children passes from the "morality of constraint" stage through the "morality of cooperation" stage toward the "morality of maturity" stage. As the age groups move from the five to nine-year level toward the twelve to fifteen level, the subjects' responses move from the "morality of constraint" stage toward the "morality of maturity" stage. This trend conforms to Piaget's theory of moral judgment development for the five-to-fifteen-year-old-children.

The trend of movement for the second story set (Table 2) also conforms to Piaget's theory, though it is not as obvious as it is in Table 1. This may be due to the fact that the subjects were less sensitive to lying than they are to stealing.

Data for American and Hong Kong students are shown in Table 1

TABLE 1

CHILDREN'S RESPONSES TO STORY SET A

Age Group	Country	School	Response Category		
			Morality of Cons- traint	Morality of Coop- eration	Morality of Mat- urity
5-9	United States	Public	15	2	3
		Private	3	0	11
		Combined	18	2	14
	Hong Kong	Public	17	6	2
		Private	1	4	15
		Combined	18	10	17
10-11	United States	Public	32	8	5
		Private	4	4	26
		Combined	36	12	31
	Hong Kong	Public	4	0	18
		Private	1	3	13
		Combined	5	3	31
12-15	United States	Public	0	9	14
		Private	2	3	15
		Combined	2	12	29
	Hong Kong	Public	4	9	32
		Private	3	6	28
		Combined	7	15	60
12-15	United States	Public	0	8	20
		Private	0	6	19
		Combined	0	14	39
	Hong Kong	Public	2	5	18
		Private	0	7	13
		Combined	2	12	31
12-15	All	Public	2	13	38
		Private	0	13	32
		Combined	2	26	70

TABLE 2

CHILDREN'S RESPONSES TO STORY SET B

Age Group	Country	School	Response Category		
			Morality of Cons- traint	Morality of Coop- eration	Morality of Mat- urity
5-9	United States	Public	2	17	1
		Private	1	8	5
		Combined	3	25	6
	Hong Kong	Public	2	13	5
		Private	1	5	14
		Combined	3	18	19
10-11	United States	Public	2	12	8
		Private	0	11	6
		Combined	2	23	14
	Hong Kong	Public	0	22	3
		Private	0	11	9
		Combined	0	33	12
12-15	United States	Public	2	34	21
		Private	0	22	22
		Combined	2	56	43
	Hong Kong	Public	0	22	6
		Private	1	15	9
		Combined	1	37	15
12-15	Hong Kong	Public	2	13	10
		Private	0	12	8
		Combined	2	25	18
	All	Public	2	35	16
		Private	1	27	17
		Combined	3	62	33

and Table 2. They are presented and analyzed in the order of the five hypotheses. For all tests α was set at .05. A study of the statistical significance of these data will be made in relation to each of the null hypotheses.

Hypothesis I

There will be no differences between the various age levels in the way American or Hong Kong subjects respond to stories containing moral themes.

Story Set A

Tables 3, 4, and 5 give details of the Chi Square analyses for all students. The three tables show the comparison between three pairs of moral judgment development at the three age levels. The comparison between the "morality of constraint" and the "morality of cooperation" stages in Table 3a yields a Chi Square of 35.6, which is well above the critical value required for significance at the .05 level. There is a large swing from "morality of constraint" to "morality of cooperation" in moving from the lower age group to the higher. Table 3c indicates a significant Chi Square for the comparison between morality of constraint and morality of maturity, the change across the various age groups being even more prominent. The Chi Square for the difference between the "morality of cooperation" and the "morality of maturity" stages in Table 3b is an insignificant 1.42. This is probably due to the fact that the "morality of cooperation" stage falls between the "morality of constraint" and the "morality of maturity" stages. Doubtless some children were still in the lower stage and others may have already moved ahead to the higher

TABLE 3

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT
AT THE THREE AGE LEVELS IN BOTH POPULATIONS (STORY SET A)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	36	7	2	35.60	2	.05
Morality of Cooperation	12	15	26			
b. Morality of Cooperation	12	15	26	1.42	2	NS
Morality of Maturity	31	60	70			
c. Morality of Constraint	36	7	2	60.33	2	.05
Morality of Maturity	31	60	70			

TABLE 4

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT
AT THE THREE AGE LEVELS IN PUBLIC SCHOOL SUBJECTS
(STORY SET B)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	33	4	2	24.48	2	.05
Morality of Cooperation	8	9	13			
b. Morality of Cooperation	8	9	13	6.10	2	.05
Morality of Maturity	5	32	38			
c. Morality of Constraint	33	4	2	49.88	2	.05
Morality of Maturity	5	32	38			

TABLE 5

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT AT THE THREE AGE LEVELS IN SEVENTH-DAY ADVENTIST SUBJECTS (STORY SET A)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	4	2	0	4.86	2	NS
Morality of Cooperation	4	6	13			
b. Morality of Cooperation	4	6	13	2.98	2	NS
Morality of Maturity	26	28	32			
c. Morality of Constraint	4	2	0	2.60	2	NS
Morality of Maturity	26	28	32			

stage. The transitional nature of the group is a probable explanation for the nonsignificant Chi Square.

The above data show that there are significant differences between the various age levels in the way both American and Hong Kong subjects responded to stories containing moral themes. Piaget's postulation on these age levels and their differences is strongly supported by data from both populations.

It is helpful to study the difference in moral judgment development stages from another angle. Table 3 presents the analysis of responses from both American and Hong Kong populations, including Seventh-day Adventist and public school subjects. Table 4 presents the analysis of responses from American and Hong Kong public school students and Table 5 presents analysis of responses from American and Hong Kong Seventh-day Adventist subjects. One notes the interrelations

which exist between Tables 3, 4, and 5. Table 3 indicates that as a mixed group of public school and Seventh-day Adventist subjects, there are significant differences between (1) the "morality of constraint" and the "morality of cooperation" stages, and (2) the "morality of constraint" and the "morality of maturity" stages. Table 4 compares the moral judgment development at the three age levels of public school subjects. The differences between the three pairs of moral judgment development are all significant.

Table 5, however, presents an altogether different picture of moral judgment development. There are no significant differences between the three pairs of moral judgment development at the three age levels in Seventh-day Adventist students. It appears that Seventh-day Adventist students who tend to receive greater and more frequent emphasis on morality and ethical behavior in their homes and in parochial schools are more advanced in moral judgment development than their counterparts in public school. Therefore, it is logical to conclude that responses from public school students are more revealing in the progression of moral judgment development than those from Seventh-day Adventist subjects. This is obvious as one sees the consistently and statistically significant differences between the various stages of public subjects in Table 4.

Tables 6 and 7 present the analyses of responses from American and Hong Kong populations respectively. The comparison between the "morality of constraint" and the "morality of cooperation" stages in Table 6a yields a Chi Square of 23.47 which is well above

TABLE 6

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT AT THE THREE AGE LEVELS IN AMERICA (STORY SET A)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	18	5	0	23.47	2	<.05
Morality of Cooperation	2	3	14			
b. Morality of Cooperation	2	3	14	3.33	2	NS
Morality of Maturity	14	31	39			
c. Morality of Constraint	18	5	0	34.82	2	<.05
Morality of Maturity	14	31	39			

TABLE 7

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT AT THE THREE AGE LEVELS IN HONG KONG (STORY SET A)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	18	2	2	14.67	2	<.05
Morality of Cooperation	10	12	12			
b. Morality of Cooperation	10	12	12	.71	2	NS
Morality of Maturity	17	29	31			
c. Morality of Constraint	18	2	2	29.21	2	<.05
Morality of Maturity	17	29	31			

the critical value required for significance at the .05 level. There is a large swing from "morality of constraint" to "morality of cooperation" in moving from the lower age group to the higher. The Chi Square in Table 6b for the difference between the "morality of cooperation" and the "morality of maturity" is an insignificant 3.33. This is probably due to the fact that the "morality of cooperation" stage falls between the highest and the lowest stages. Some children were still in the lower stage while others may have already moved ahead to the higher stage. Table 6c indicates a significant Chi Square for the comparison between "morality of constraint" and "morality of maturity," the change across these two age groups being even more prominent.

Table 7 shows that the Hong Kong subjects responded in a pattern closely similar to that of the American subjects in Table 6. There is consistent difference between the lowest and the highest stages.

Two conclusions can be drawn from the above discussions:

(1) a replicated study of Piagetian experimental stories yielded results similar to Piaget's recorded findings in his book, Moral Judgment of the Child, among both American and Hong Kong children who attend Seventh-day Adventist or public schools; and (2) there are significant differences between the various age levels in the way both American and Hong Kong subjects responded to stories containing moral themes. Thus, Hypothesis I is rejected with respect to Story Set A (stealing).

Story Set B

Tables 9 to 12 give details of the Chi Square analysis for all students. These tables show the comparison between three pairs of moral judgment development stages at the three age levels. All the Chi Squares in these tables are statistically non-significant. This is probably due to the fact that children in America and in Hong Kong were less sensitive to the wrongness of lying in Story Set B than they were to the wrongness of stealing in Story Set A.

However, even though these Chi Squares are statistically non-significant, there are differences between the various age levels in the way American and Hong Kong subjects respond to stories containing moral themes. But the differences are scarcely in the postulated direction. Especially the twelve to fifteen group seems to have a smaller proportion at the maturity than at the cooperation level.

TABLE 9

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT
AT THE THREE AGE LEVELS IN BOTH POPULATIONS (STORY SET B)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	6	2	2	3.26	2	NS
Morality of Cooperation	43	56	62			
b. Morality of Cooperation	43	56	62	1.67	2	NS
Morality of Maturity	25	43	33			
c. Morality of Constraint	6	2	2	3.69	2	NS
Morality of Maturity	25	43	33			

TABLE 9

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT
AT THE THREE AGE LEVELS IN PUBLIC SCHOOL SUBJECTS (STORY SET B)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	4	2	2	.43	2	NS
Morality of Cooperation	30	34	35			
b. Morality of Cooperation	30	34	35	4.82	2	NS
Morality of Maturity	6	21	16			
c. Morality of Constraint	4	2	2	3.29	2	NS
Morality of Maturity	6	21	16			

TABLE 10

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT
AT THE THREE AGE LEVELS IN SEVENTH-DAY ADVENTIST SUBJECTS
(STORY SET B)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	2	0	1	1.30	2	NS
Morality of Cooperation	13	22	27			
b. Morality of Cooperation	13	22	27	3.27	2	NS
Morality of Maturity	19	22	17			
c. Morality of Constraint	2	0	1	.57	2	NS
Morality of Maturity	19	22	17			

TABLE 11

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT
AT THE THREE AGE LEVELS IN AMERICA (STORY SET B)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	3	2	1	.69	2	NS
Morality of Cooperation	25	23	37			
b. Morality of Cooperation	25	23	37	2.80	2	NS
Morality of Maturity	6	14	15			
c. Morality of Constraint	3	2	1	1.61	2	NS
Morality of Maturity	6	14	15			

TABLE 12

COMPARISON BETWEEN THREE PAIRS OF MORAL JUDGMENT DEVELOPMENT
AT THE THREE AGE LEVELS IN HONG KONG (STORY SET B)

	5-9	10-11	12-15	Chi Square	df	P
a. Morality of Constraint	3	0	2	2.45	2	NS
Morality of Cooperation	18	33	25			
b. Morality of Cooperation	18	33	25	5.39	2	NS
Morality of Maturity	19	12	18			
c. Morality of Constraint	3	0	2	.50	2	NS
Morality of Maturity	19	12	18			

Table 9 follows the same pattern as that of Table 3 in both populations. Story Set B is slightly supportive of the moral judgment development theory, though not statistically significant.

Hypothesis II

There will be no difference between the Seventh-day Adventist and the non-Seventh-day Adventist subjects in American or in Hong Kong schools in the way they respond to stories containing moral themes.

American Population

Tables 13 and 14 present the analysis of the data with respect to Hypothesis II for the American subjects. Five of the six comparisons yielded non-significant Chi Squares. This shows that there is no difference in the responses between the Seventh-day Adventist and the non-Seventh-day Adventist subjects. Seventy-six percent of the Seventh-day Adventist subjects reached the "morality of maturity" stage as compared to 71 percent of the non-Seventh-day Adventist subjects. The Chi Square of .004 indicates that there was no statistical significance in the difference.

Story Set A. A rather important observation emerged in this study relating to the unusual responses made by the five-to-nine-year-old Seventh-day Adventist subjects (Table 13). The only significant Chi Square is for the five-to-nine age group on Story Set A, the Seventh-day Adventist children being found at the "morality of maturity" stage and the public school children at the "morality of

TABLE 13

ANALYSIS OF DATA FROM AMERICAN SUBJECTS WITH RESPECT
TO HYPOTHESIS II (STORY SET A)

Age Group	Church Membership	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
5-9	SDA	3	0	11	10.34	2	.05
	Non-SDA	15	2	3			
10-11	SDA	1	3	13	2.30	2	NS
	Non-SDA	4	0	18			
12-15	SDA	0	6	19	.004	2	NS
	Non-SDA	0	8	20			

TABLE 14

ANALYSIS OF DATA FROM AMERICAN SUBJECTS WITH RESPECT
TO HYPOTHESIS II (STORY SET B)

Age Group	Church Membership	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
5-9	SDA	1	8	5	3.44	2	NS
	Non-SDA	2	17	1			
10-11	SDA	0	11	6	.32	2	NS
	Non-SDA	2	12	8			
12-15	SDA	1	15	9	.96	2	NS
	Non-SDA	0	22	6			

constraint" stage. At the "morality of maturity" stage, two phenomena need pointing out:

1. Three Seventh-day Adventist subjects responded in the "morality of constraint" stage as compared to eleven subjects who responded in the "morality of maturity" stage.

2. Fifteen non-Seventh-day Adventist subjects responded in the "morality of constraint" stage as compared to three subjects who responded in the "morality of maturity" stage.

This is the only area where the Chi Square test shows that there was a significant difference between the Seventh-day Adventist and the non-Seventh-day Adventist responses.

Story Set B. In spite of the fact that all three Chi Squares in Table 7 are statistically non-significant, nevertheless, they form a similar pattern which is found in Table 13. The greatest Chi Square of 3.44 is again for the five-to-nine age group. Five Seventh-day Adventist children are found at the "morality of maturity" stage as compared to one public school child at the same stage.

It is reasonable to assume that Seventh-day Adventist parents who make efforts to send their children to denominational schools tend to give more emphasis in moral instructions in their homes. It is also reasonable to assume that Seventh-day Adventist schools put greater emphasis on moral instruction than public schools. These two factors probably have contributed to the unusual response of the Seventh-day Adventist subjects who were five to nine years of age.

It should be noted that in addition to the above-mentioned

irregularity, only the Seventh-day Adventist subjects conformed to the Piagetian theory.

Hong Kong Populations

Tables 15 and 16 present the analysis of data with respect to Hypothesis II for the Hong Kong subjects. In four of the six comparisons, the null hypothesis is supported. The Chi Square figures of 2.25 and .78 in Table 8 and figures 4.62 and .33 of Table 16 show that there is no difference in the responses between the Seventh-day Adventist and the non-Seventh-day Adventist subjects in the ten-to-eleven and the twelve-to-fifteen age groups in the way they responded to stories containing moral themes.

At the five-to-nine age level for both Story Set A and Story Set B the Chi Square is significant. At this age level, for both story sets, there is a significant difference between students from Seventh-day Adventist and public schools.

Story Set A.

1. Among the Seventh-day Adventist subjects, one responded in the "morality of constraint" stage as compared to fifteen responding in the "morality of maturity" stage.

2. Among the non-Seventh-day Adventist subjects, seventeen responded in the "morality of constraint" stage as compared to two subjects responding in the "morality of maturity" stage.

Story Set B.

1. Among the Seventh-day Adventist subjects, one responded in the "morality of constraint" stage as compared to fourteen

TABLE 15

ANALYSIS OF DATA FROM HONG KONG SUBJECTS WITH RESPECT
TO HYPOTHESIS II (STORY SET A)

Age Group	Church Membership	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
5-9	SDA	1	4	15	20.99	2	<.05
	Non-SDA	17	6	2			
10-11	SDA	2	3	15	2.25	2	NS
	Non-SDA	0	9	14			
12-15	SDA	0	7	13	.78	2	NS
	Non-SDA	2	5	18			

TABLE 16

ANALYSIS OF DATA FROM HONG KONG SUBJECTS WITH RESPECT
TO HYPOTHESIS II (STORY SET B)

Age Group	Church Membership	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
5-9	SDA	1	5	14	6.09	2	<.05
	Non-SDA	2	13	5			
10-11	SDA	0	11	9	4.62	2	NS
	Non-SDA	0	22	3			
12-15	SDA	0	12	8	.33	2	NS
	Non-SDA	2	13	10			

responding in the "morality of maturity" stage.

2. Among the non-Seventh-day Adventist subjects, two responded in the "morality of constraint" stage as compared to five subjects responding in the "morality of maturity" stage.

Once again, it may be reasonable to assume that Seventh-day Adventist parents who make efforts and in some cases even sacrifices to support their children to attend more expensive denominational schools tend to give more emphasis in moral instruction in their homes. It is also true that, in Hong Kong as in America, Seventh-day Adventist schools place a stronger emphasis than the public schools on moral instruction.

According to Piaget's findings, the five-to-nine age group subjects are by far more rule-oriented than the two older age groups. It is not surprising that the Seventh-day Adventist subjects manifest the effects of the additional moral instruction they receive at home and in school which tend to accelerate the maturational process of moral judgment development.

Tables 15 and 16 show that both story sets conform to Piaget's theory for public school subjects only. However, in Story Set B, American students and Hong Kong students in both Seventh-day Adventist and non-Seventh-day Adventist populations responded more in the "morality of cooperation" stage than in the other two stages. This may be due to the fact that Story Set B deals with lying, and subjects in both countries appear to be less sensitive to lying than they are to stealing.

Two conclusions can be drawn from the above discussions:

(1) the five-to-nine-year-old Seventh-day Adventist children both in America and in Hong Kong manifested advanced development in moral judgment when compared to their non-Seventh-day Adventist counterparts, and (2) the ten-to-eleven and the twelve-to-fifteen-year-old Seventh-day Adventist and non-Seventh-day Adventist subjects made similar responses to stories containing moral themes. Therefore, Hypothesis II is upheld (for two of the three groups).

Hypothesis III

There will be no difference between American Seventh-day Adventist and Hong Kong Seventh-day Adventist subjects in the way they respond to stories containing moral themes.

Tables 17 and 18 present the Chi Square analysis for Story Sets A and B respectively. All six Chi Squares are non-significant. There is no difference between the American Seventh-day Adventist and the Hong Kong Seventh-day Adventist subjects in the way they responded to the stories containing moral themes. The null hypothesis is upheld at each age level on both story sets.

Hypothesis IV

There will be no difference between American public school and Hong Kong public school subjects in the way they respond to stories containing moral themes.

The general trend shown in Tables 19 and 20 conforms to the Piagetian theory. Hong Kong subjects supported Piaget's theory better than American subjects in Story Set A (Table 19). In Story Set B (Table 20), Hong Kong subjects supported the Piagetian theory but

TABLE 17

ANALYSIS OF DATA FROM AMERICAN AND HONG KONG SEVENTH-DAY
ADVENTIST SUBJECTS WITH RESPECT TO HYPOTHESIS III
(STORY SET A)

Age Group	Country	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
5-9	U.S.	3	0	11	2.12	2	NS
	H.K.	1	4	15			
10-11	U.S.	1	3	13	.06	2	NS
	H.K.	2	3	15			
12-15	U.S.	0	6	19	.02	2	NS
	H.K.	0	7	13			

TABLE 18

ANALYSIS OF DATA FROM AMERICAN AND HONG KONG SEVENTH-DAY
ADVENTIST SUBJECTS WITH RESPECT TO HYPOTHESIS III
(STORY SET B)

Age Group	Country	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
5-9	U.S.	1	8	5	2.7	2	NS
	H.K.	1	5	14			
10-11	U.S.	0	11	6	.07	2	NS
	H.K.	0	11	9			
12-15	U.S.	1	15	9	.01	2	NS
	H.K.	0	12	8			

TABLE 19

ANALYSIS OF DATA FROM AMERICAN AND HONG KONG PUBLIC SCHOOL
SUBJECTS WITH RESPECT TO HYPOTHESIS IV (STORY SET A)

Age Group	Country	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
5-9	U.S.	15	2	3	.64	2	NS
	H.K.	17	6	2			
10-11	U.S.	4	0	18	7.27	2	.05
	H.K.	2	9	14			
12-15	U.S.	0	8	20	.75	2	NS
	H.K.	2	5	18			

TABLE 20

ANALYSIS OF DATA FROM AMERICAN AND HONG KONG PUBLIC SCHOOL
SUBJECTS WITH RESPECT TO HYPOTHESIS IV (STORY SET B)

Age Group	Country	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
9-5	U.S.	2	17	1	1.80	2	NS
	H.K.	2	13	5			
10-11	U.S.	2	12	8	4.00	2	NS
	H.K.	0	22	3			
12-15	U.S.	0	22	6	2.61	2	NS
	H.K.	2	13	10			

American subjects did not. The hypothesis that there is no difference between American non-Seventh-day Adventists and the Hong Kong non-Seventh-day Adventists in the way they responded to stories containing moral themes is supported for the five of the six comparisons.

One comparison yields a significant Chi Square, namely for the ten-to-eleven age group on Story Set A. There were 82 percent of American subjects as compared to 56 percent of Hong Kong subjects who reached the "morality of maturity" stage. This may indicate the effect of the generally stronger Christian moral teachings in America over against the non-Christian social and moral environment in Hong Kong.

For Story Set B, while the difference is not statistically significant, a similar tendency may be observed.

Hypothesis V

There will be no difference between total Hong Kong response and total American response.

The Chi Square tests shown in Tables 21 and 22 support the hypothesis for five of the six comparisons. The one significant Chi Square difference arises for the five-to-nine age group in Story Set B. In this age group the Hong Kong children showed greater moral maturity than their counterparts in America. This may be due to cultural influence that Hong Kong subjects viewed lying more seriously than their American counterparts; however, this was not apparent in other age groups.

Therefore, Hypothesis V is upheld (for five of the six comparisons).

TABLE 21

ANALYSIS OF DATA FROM TOTAL AMERICAN AND TOTAL HONG KONG
RESPONSES WITH RESPECT TO HYPOTHESIS IV (STORY SET A)

Age Group	Country	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
5-9	U.S.	18	2	14	4.17	2	NS
	H.K.	18	10	17			
10-11	U.S.	5	3	31	4.57	2	NS
	H.K.	2	12	29			
12-15	U.S.	0	14	39	.71	2	NS
	H.K.	2	12	31			

TABLE 22

ANALYSIS OF DATA FROM TOTAL AMERICAN AND TOTAL HONG KONG
RESPONSES WITH RESPECT TO HYPOTHESIS IV (STORY SET B)

Age Group	Country	Morality of Constraint	Morality of Cooperation	Morality of Maturity	Chi Square	df	P
9-5	U.S.	3	25	6	6.15	2	<.05
	H.K.	3	18	19			
10-11	U.S.	2	23	14	1.42	2	NS
	H.K.	0	33	12			
12-15	U.S.	1	37	15	1.26	2	NS
	H.K.	2	25	18			

Comparison of Results from Story Sets A and B

An overall observation of the results from Story Sets A and B under the above five hypotheses indicates that (1) both conform in the main to Piagetian theory of moral judgment development, and (2) the pattern of conformity in Story Set A is more marked than it is in Story Set B, and (3) both American and Hong Kong subjects manifested similar patterns of conformity to these story sets.

The two story sets may be looked upon as measuring somewhat different dimensions of moral judgment development in children. Story Set A measures the responses to stealing, an act recognized universally by children as being wrongful, injurious and unjust. Story Set B, however, apart from measuring responses to a wrongful act, ascertains the moral sensitivity of children, because children usually take lying less seriously than they do stealing.

Comparison of data of both story sets under the five hypotheses leads to the conclusions that (1) responses to Story Set A are more definite and positive with regard to Piaget's developmental stages than responses to Story Set B and (2) there is no difference between Seventh-day Adventist and non-Seventh-day Adventist children in regard to their sensitivity to Story Set B.

Conclusion

The analysis of data presented in this chapter shows that subjects in America as well as in Hong Kong lend general support to Piaget's postulations. There were significant differences between the various age levels in the way subjects respond to stories containing moral themes. In other words, the validity of Piaget's

theory of moral judgment development is supported.

For the nine-to-ten and the twelve-to-fifteen age groups, there was no difference between the Seventh-day Adventist and the non-Seventh-day Adventist subjects in Hong Kong in the way they responded to stories containing moral themes. There were significant differences, however, in the five-to-nine age group, Seventh-day Adventists being more advanced.

In all three age groups, there was no difference between American Seventh-day Adventist and Hong Kong Seventh-day Adventist subjects in the way they responded to stories containing moral themes. For the five-to-nine and the twelve-to-fifteen age groups, there was no difference between American public school and Hong Kong public school subjects in the way they responded to stories containing moral themes. In the ten-to-eleven age groups, however, significant difference was shown between American and Hong Kong subjects, the American students being more advanced. Finally, there was almost no difference between total American and total Hong Kong responses.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

As was stated in Chapter 1 the purpose of this study was to ascertain the validity of the Piagetian theory of moral judgment development in children, and its applicability to the Seventh-day Adventist populations, both in America and overseas. There were five specific objectives in the study:

1. To discover whether a replicated study of Piagetian experimental stories would yield results similar to Piaget's recorded findings in his book, Moral Judgment of the Child, among both American and Hong Kong children: (a) Seventh-day Adventist children, (b) public school children.

2. To compare responses of Seventh-day Adventist children with those of public school children in both countries.

3. To compare American Seventh-day Adventist student response with Hong Kong Seventh-day Adventist student response.

4. To compare American public school student response with Hong Kong public school student response.

5. To compare total American responses with total Hong Kong response.

Piaget, after years of working directly with many children, concluded that moral judgment development is sequential, age related, and cognitively geared. In this study two Piagetian paired-story

sets were used to test American and Hong Kong children's moral judgment levels.

The findings of this study can be summarized by considering each of the five hypotheses in relationship to the results of the research.

Hypothesis I: There will be no differences between the various age levels in the way American or Hong Kong subjects respond to stories containing moral themes.

Data show that there were significant differences between the various age levels in the way American and Hong Kong subjects responded to stories containing moral themes. Thus, Hypothesis I is rejected. The replicated study of Piagetian experimental stories yielded results similar to Piaget's recorded findings in his book, Moral Judgment of the Child, among both American and Hong Kong children who attend Seventh-day Adventist or public schools.

Hypothesis II: There will be no difference between the Seventh-day Adventist and the non-Seventh-day Adventist subjects in America or in Hong Kong in the way they respond to stories containing moral themes.

Findings in this study generally support this hypothesis with only one exception. This exception occurs in the Seventh-day Adventist subjects in the five-to-nine age group, both in America and in Hong Kong. These subjects reached the "morality of maturity" in the five-to-nine age bracket instead of the normal twelve-to-fifteen age bracket. However, although this exception does not conform to Piaget's theory, it nevertheless confirms it in the following

manner: according to Piaget's findings, the five-to-nine age group subjects are by far more rule-oriented than the two older age groups, so it is only natural that the Seventh-day Adventist subjects reflect the extra moral instruction they receive at home and in school which no doubt tends to enhance the maturational process of moral judgment development.

Hypothesis III: There will be no difference between American Seventh-day Adventist and Hong Kong Seventh-day Adventist subjects in the way they respond to the stories containing moral themes.

This hypothesis is supported by findings. No significant difference was found between the American Seventh-day Adventist and the Hong Kong Seventh-day Adventist subjects in the way they responded to the stories containing moral themes.

Hypothesis IV: There will be no difference between American public school and Hong Kong public school subjects in the way they respond to stories containing moral themes.

Findings of this study generally support this hypothesis with only one exception. This exception occurs in the ten-to-eleven age group. The American public school subjects are morally more matured than their Hong Kong counterparts. This may reflect the effects of the greater emphasis of Christian moral teachings in America compared to the non-Christian social and moral environment in Hong Kong.

Hypothesis V: There will be no difference between total Hong Kong response and total American response.

The general trend of movement in moral judgment development of these two groups gives strong support to this hypothesis, with

the exception of the five-to-nine age group in Story Set B. In this age group the Hong Kong children showed greater moral maturity than their counterparts in America. The difference between these two populations in this case may be due to cultural influences.

Conclusions

The cross-cultural nature of this study and the inclusion of both parochial and public school subjects increases the importance and the number of conclusions which can be safely drawn. These are:

1. Piaget's postulation that moral judgment development is sequential (the "stage" concept), age related and cognitively geared is valid for the sample studied. Replicated studies of Piagetian experimental stories yielded results similar to Piaget's recorded findings in his book, Moral Judgment of the Child, among both American and Hong Kong children in Seventh-day Adventist and public schools.

2. In general, the moral judgment development process and progression of American Seventh-day Adventist children are no different from that of Hong Kong Seventh-day Adventist children. However, it appears that moral judgment development may be accelerated in the five-to-nine age group by careful instruction. This agrees with the findings of Hebble (1971), Chandler, Greenspan (1973), referred to in Chapter 2.

3. The moral judgment development process and progression of American public school children are no different from those of Hong Kong public school children.

4. The moral judgment development process and progression of

total Seventh-day Adventist responses are no different from those of total public school student responses with one exception. The Seventh-day Adventist subjects of the five-to-nine age group showed a greater degree of moral maturity than their counterparts in public schools.

5. The moral judgment development process and progression of total American responses are no different from those of total Hong Kong responses.

This study confirms what has been found by others that moral judgment development is progressive and age related. Therefore, parents, teachers, and others who hope to influence the moral development of children should recognize that, while early training may accelerate moral maturity to a degree, age does greatly affect the child's ability to make use of moral training.

The early emphasis in Seventh-day Adventist homes and schools on moral training may be accelerating moral judgment development in the five-to-nine-year age group, but this advantage does not appear to carry over into the preadolescent or early adolescent youth groups.

A logical conclusion, based on the findings of this study, is that the Piagetian theory can contribute to Seventh-day Adventist moral education. The educational outreach of the Seventh-day Adventist Church is definitely of a universal nature. The church operates schools, colleges, and universities in all the continents of the world. These schools aim primarily at promoting moral education. This study confirms the universality of the applicability of Piaget's moral judgment development theory. Therefore, it appears

evident that the Piagetian theory can contribute to making the existing moral educational program of the Seventh-day Adventist Church more efficient and effective.

Effort must be made to suggest ways and means of enhancing moral and character development for Seventh-day Adventist youth.

Recommendations

In considering the following recommendations, certain principles should be born in mind:

1. Character development and moral judgment development are extremely complex and intricate processes.
2. The moral and cognitive developments of the child are related to each other in the total developmental process, and moral thinking cannot be separated from intellectual growth.
3. "There is a time to train children and a time to educate youth" (White, 1872, p. 131). Therefore, the type of moral education suitable to the young child will need to be varied as the child grows older and advances in intellectual growth toward adulthood.
4. The child or adolescent cannot understand moral reasoning that is more than one stage above his present level of development.
5. The traditional approaches to character development such as indoctrination, rewards, punishment, and modeling are all valuable methods and should not be abandoned, but something more is needed.
6. Adults should avoid making judgments about moral development on the basis of behavior. People from different stages might perform the same action, but for different reasons based on the

particular stage they are in during the process of development.

Recommendations to Seventh-day Adventist
Parents, Pastors, Teachers, School Ad-
ministrators, and Bible Textbook Writers.

Because moral education and character development are the ultimate goals of the Christian home and Seventh-day Adventist education, it is recommended that:

1. During the preschool years children be taught lessons of respect, reverence, obedience, and self-control (White, 1945, p. 107).

2. In fostering moral development of the five-to-nine age group, efforts should be centered around why God's laws are given and what desirable results they are designed to bring.

3. Piaget points out that in the last two stages of moral development (ten to fifteen years), children gradually lose their implicit obedience attitude toward rules and laws. Their natural moral judgment development will lead them to question the absoluteness of all laws, man-made or God-given. Therefore, parents, teachers, and ministers should help this age group to (1) differentiate between man-made and divine laws, and (2) see the unique characteristics of God's law, its absoluteness, its immutability, its loving and protecting nature.

4. All who hope to facilitate the development of moral judgment in children and youth must cultivate feelings of empathy and endeavor to create an atmosphere in the home or in the school that will help the youth to perceive religion as a source of happiness and joy rather than a legalistic system. Following is a list of suggestions

for the development of empathy: (a) calmly and quietly sit with a youth to discuss with him the effects on the family or class of some irresponsible behavior of his; (b) help the youth work through a decision by provoking consideration of the feelings of others who will be affected by his decision; this will help him to gain insight from a broader perspective; (c) adults should share with youth their feelings about encounters or events that affect them; (d) encourage youth to clarify their feelings about encounters or events that affect them; (e) consider and discuss with youth those times when their actions or decisions were a source of joy, pleasure, courage, or help to themselves and those affected by these actions or decisions.

5. Focus on establishing the home or the classroom as a community where the participants will live and learn together in an atmosphere of respect and security and where angels are unseen visitors. When this sense of community is developed in the home and at school, it will expand to include the larger community of society, mankind.

6. Set up structures for living and make known your expectations for conduct, but remember that parents cannot imprint their values on their children. In order to construct their own system of values they must rethink and reorder those which have been suggested by parents.

7. Try to be realistic in expectations, remembering that it is approximately twenty years before the young adolescents judge from the perspective of the general social order.

Give greatest emphasis to moral development of the child. Focus on reasons for judgment rather than on behavior. Conformity to rules

does not equate moral development. Solicit children's reasons for their moral judgments.

8. Periodically discuss with the children what they consider to be fair and unfair in the family relationships, procedures, and discipline. From time to time, discuss with children some current moral issues from daily news. Urge each child to articulate his position and reasons. Do not evaluate his position as right or wrong.

9. When in the heat of anger over a child's behavior, do not try to stimulate his moral reasoning because he is already being stimulated in other areas. Do not punish in anger.

10. Punishment should relate to the specific offense and should emphasize the effect of wrong behavior on the family as a community.

11. Make an effort not to resort to an authoritarian role. It may hurt the delicate sense of justice of the child (he was not the last coming in, so why should he be ordered to close the door! Ask him to do you a favor in doing it).

12. Do not hesitate to respect the child's right to an apology when he has been treated unjustly in condemnation or judgment.

13. In planning church programs, leaders should organize separate group meetings or activities for the five-to-nine and the ten-to-fifteen groups, catering for their different moral developmental needs.

14. Provide opportunities for students to study and practice decision-making procedures. They should be led to engage in the step-by-step reasoning process in which moral judgment development can be achieved within the law of God. In directing student discussion groups,

the leader should avoid the grinding-out-wisdom-from-group-ignorance type of procedure. Rather, students should be encouraged to exercise their newly acquired hypothetical reasoning capabilities. This is an important step in an educational program that is directed toward stimulating cognitive conflict, or decision-making, without which no genuine moral development can occur.

The school may then formulate or modify existing rules based on the discussion of these principles.

15. Administrators and teachers should allow youth to share in the formulation and enforcement of school rules. This will increase students' understanding and cooperation with school regulations, thus enhancing moral development. E. G. White and Piaget have both pointed out that when rules were mutually derived, agreed upon, and understood, there was greater fidelity in the practice of them. In other words, this rational approach to moral development will expand a person's perspective and reasoning structure, and these effects are lasting.

16. Be very patient, because the very concept of development implies that it is a truly time-consuming process.

These recommendations could be summarized by saying that adults should not impose on the child adult reasons for not behaving in a deviant manner, but rather solicit from the child or adolescent the reasons why he believes that a certain action was right. The teacher should appeal to reasons which might yield a different conclusion, but are from the same stage as his reasoning or from one stage above. The role of the moral educator is to help the child or adolescent to think about the reasoning he uses to resolve genuine moral conflicts, to see

that his reasoning is not logical, and to lead him to more adequate structures. To do this it is necessary to know the child's present level of thought, to advance his level of thought by communicating one level above, to focus on reasoning, and to help the child experience the cognitive conflict that will make him aware of the greater adequacy of the next stage.

To conclude, all should realize that moral and character development is an extremely intricate process and is of the greatest importance both for this life and for the eternal life to come. White (1903, p. 19) declares that he who cooperates with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work.

Recommendation for Further Research

1. Data collected in this study can be used to find the optimum age divisions for Piaget's three stages in:
 - a. American Seventh-day Adventist and non-Seventh-day Adventist subjects.
 - b. Hong Kong Seventh-day Adventist and non-Seventh-day Adventist subjects.
2. It is recommended that further research be made to discover other possible causes of, and remedies for, the "youth drain."

APPENDIX I

CORRESPONDENCE

Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

December 2, 1976

To the School Principals in Hong Kong

Gentlemen:

This is to certify that Mr. Edward Ho is one of our doctoral students here at Andrews University. He has chosen as his research topic to work in the area of the moral development of children. He is using as the basis of his research the developmental patterns proposed by the Swiss psychologist, Piaget.

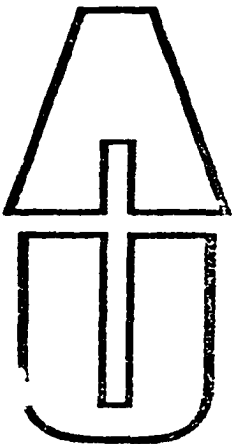
Any assistance you can give Mr. Ho in gathering data for his dissertation will be very much appreciated, both by him and by the members of his doctoral committee.

Sincerely,



Ruth Murdoch, Ed.D.
Professor of Education
Chairman of Mr. Ho's Doctoral Committee

bh



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771
May 4, 1976

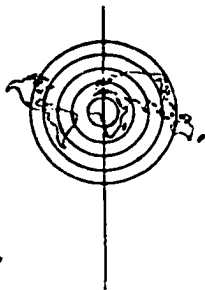
Edward Ho is one of my graduate students who is researching Piaget's theory of moral judgment. A number of children in Grades One to Ten are needed to respond to some short stories evoking children's uses of rules. The children's responses will be entirely anonymous.

If Mr. Ho were able to use some of the children in your school, it would be a great help in his study. I can assure you that he is a responsible person, and this study is being done with the utmost care.

If you are able to assist Mr. Ho in any way, it will be kindly appreciated.

Respectfully yours,

Conrad A. Reichert
Associate Professor of
Educational and
Developmental Psychology



Seventh-day Adventists

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July 18, 1977

Mr. Edward Ho
C47 Beechwood
Berrien Springs, MI 49103

Dear Edward:

Thank you for your letter of inquiry on apostasy among SDA youth. Unfortunately, Edward, the research on this is ancient (1950) and we have nothing up to date to really quote that is relevant or scientific.

The survey which Elder Clem Christian referred to is the 1950 Mid-Century report made by the Education and Youth Departments. In that the following was discovered in North America.

1. We baptize 75% of all children and youth who have ever attended church school or in some way have had some connection with the church. Parents are SDAs or they have attended Sabbath School, etc.
2. Of this 75% which are baptized we lose 1/3. Since we failed to baptize 25% you end up with 50%. Now we don't actually lose 50%, but we failed to baptize and hold 50% of the potential.

I like to illustrate it this way for easy reference: Take 12 youth. We baptize 9 and fail to baptize 3. Of the remaining 9 we lose 3 which makes us end up with 6 or 50%.

Now some research has been done in conferences, which I think needs to be done nationwide. I don't think much good is done just finding out how many youth leave the church or how many we fail to baptize. We need to know what the factors are. In one conference some years ago a study was done and it was found that in those churches where there was a strong Pathfinder Club and a good M/V Society the apostasy

Mr. Edward Ho
July 18, 1977

Page 2

rate was down to only about 10%. In those churches without Pathfinder Clubs and youth societies, the apostasy was up to as high as 75%. I think there needs to be this kind of research done and if you want to make a contribution in that aspect, try such a project.

I believe in some countries the apostasy rate is much higher than others. In South America and Inter-America, I believe it is quite low as well as in some countries of Eastern Europe. Probably in Europe itself it is higher, and also some places in Africa.

Let us know how your project develops. We are always interested in any updated statistics that might prove helpful in developing a more effective youth ministry.

Sincerely yours,



John H. Hancock
World Youth Director

b

APPENDIX II

TEST STORIES

TEST STORIES

Experiment I--Stealing

Story A: Alfred meets a little friend of his who is very poor. This friend tells him that he has had no breakfast that morning because there was nothing to eat in his home. Then Alfred goes into a baker's shop and when the baker's back is turned, he steals a big loaf of bread. Then he runs out and gives the roll to his friend.

Story B: Mary goes into a shop. She sees a very small piece of ribbon on a table and thinks to herself that it would look very nice on her dress. So while the shop lady's back is turned, she steals the small piece of ribbon and runs away.

Question: Who is naughtier, Alfred who steals a big loaf of bread? or Mary who steals a small piece of ribbon?

Experiment II--Lying

Story A: A little boy, Johnny, goes for a walk in the street and meets a big dog who frightens him very much. So then he goes home and tells his mother that he has seen a dog which was as big as a cow.

Story B: A little girl called Tami comes home from school and tells her mother that the teacher had given her good grades, but it was not true, the teacher had given her no grades at all, either

good or bad. Then her mother was very pleased and rewarded her.

Question: Who is naughtier, Johnny who says a dog is as big as a cow? or Tami who tells mother about the good grades which she did not get?

故事紙

第一組故事(兩個)

1. 王昌明在市場遇見一位年齡相同的小朋友。這小朋友很窮，對王昌明說「早上家中沒有可吃的東西，所以沒有吃早餐，肚子很餓。」王昌明便走進一間麵包店，乘店主看不見，偷了一條又長又大的麵包，走出店外給那位小朋友吃。

2. 李秀芳走進一間百貨公司，看見一條很小的絲帶，她想這條絲帶捆在頭上很是美麗。當店主看不見時，李秀芳偷了這條小絲帶走出百貨公司。

問題：王昌明偷了一條大麵包，李秀芳偷了一條小絲帶，哪一個比較可惡些？

(學生填好答案後才讀第二組故事)

第二組故事(兩個)

1. 小童陳偉強在路上走，看見一隻大狗，十分害怕。他回到家裡告訴媽媽，他看見一隻狗好像牛那樣大。

2. 小童張麗英放學回家，告訴母親，老師給她算術好成績。其實老師沒有給她什麼成績。她母親很高興，買些礼物獎賞麗英。

問題：陳偉強說看見一隻大狗好像牛那樣大，張麗英說老師給她好成績，哪一個比較可惡些？

APPENDIX III

TEST ANSWER SHEET

ANSWER SHEET

Please do not write your name
Put a circle around your age group

1. 5-9
2. 10-11
3. 12-15

Please do not ask questions, just put a circle around your answer.

Experiment One

Who is naughtier?

1. Alfred
2. Mary
3. Both are the same

Experiment Two

Who is naughtier?

1. Johnny
2. Tami
3. Both are the same

答案紙

請勿寫姓名。

把你的年齡用圓圈圈住。

1. 5—9歲

2. 10—11歲

3. 12—15歲

請不要發問題。

用圓圈圈住你認為對的答案

第一組故事：

那個小孩比較可惡些？

1. 王昌明

2. 李秀芳

3. 兩個同樣可惡。

第二組故事：

那個小孩比較可惡些？

1. 陳偉強

2. 張熾英

3. 兩個同樣可惡。

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Institutions	Dates	Degree
China Training College	1948-1952	B.Sc.
Avondale College	1955-1958	B.A.
Andrews University	1975-1976	M.A.
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Major: Educational Psychology and Counseling

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Positions held:

Elementary teacher	1952-1953
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Pastor--Sydney, Australia	1961-1974